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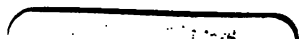
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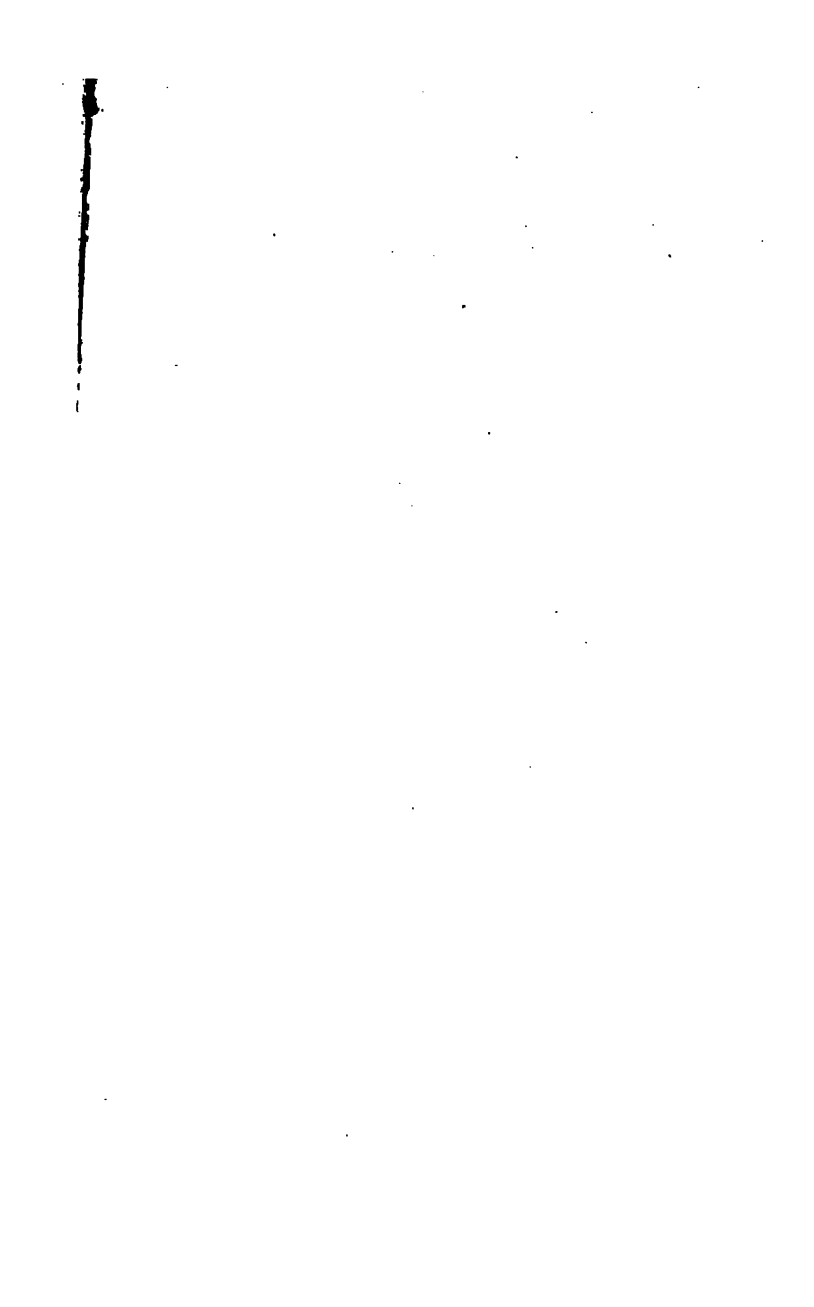
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*The
Student's Manual
of
Scripture Names.*



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THE
STUDENT'S MANUAL
OF
SCRIPTURE NAMES,
IN ALPHABETICAL ORDER;
WITH SCRIPTURE REFERENCES, AND
SHORT HISTORICAL NOTICES.

FOR THE USE OF SCHOOLS, FAMILIES, AND STUDENTS PREPARING
FOR PUBLIC EXAMINATIONS.



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PREFACE.

THIS Manual of Scripture Names is published in the hope that it may prove of real use to the student of the Old and New Testament.

A great many Catechisms and Summaries of Scripture History have been published, but the want of a book of reference is still felt, which it is the object of this small volume to supply.

A certain general knowledge of the events recorded may have been obtained, yet students but too often fail in the critical examinations of the Universities and Schools for want of an accurate knowledge of the persons named in the sacred volume.

The Manual now given to the public is nothing more than a carefully collected dictionary of every name, of any note, mentioned in the Old and New Testament, with a short historical notice, and reference to the chapter and verse in Scripture, attached to each name, so that the original passage may be at once referred to, if the brief notice be not sufficient to recall the entire history to the student's memory.

Should this Manual prove of any real assistance to the young at school, as well as to the University student preparing for college examination, the object for which it is published will be fully attained.

NAMES RECORDED IN THE OLD TESTAMENT.

Aaron.—Of the house of Levi, son of Amram and Jochebed, elder brother of Moses, Exod. iv. 14; father of Nadab, Abihu, Eleazar, and Ithamar, Exod. vi. 20. Aaron and his sons are set apart for the priest's office, Exod. xxviii. 1. He is associated to act with Moses in releasing the Israelites from the tyranny of Pharaoh, and in leading the people through the wilderness. His death on Mount Hor is recorded Numb. xx. 28. He is succeeded by his son Eleazar.

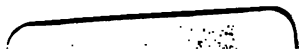
Abednego.—(See Azariah, Dan. i. 7.)

Abel.—Second son of Adam and Eve, brother of Cain. His cruel death by the hand of his brother recorded Gen. iv. 8. Quoted by St. Paul as an example of faith, see Heb. xi. 4: "By faith Abel offered unto God a more excellent sacrifice than Cain; . . . and by it, he being dead, yet speaketh."

Abiathar.—Son of Ahimelech; the priest who escapes from Saul and warns David of his danger, after the murder of the priests by the order of Saul, 1 Sam. xxii. 20, 23; takes refuge with David in Keilah, bearing with him the sacred girdle called the ephod. (The ephod was fastened to the shoulders of the priest by two onyx stones, on which were engraved the names of the twelve families of Israel, six on each stone, Exod. xxviii. 8, 9.) Abiathar and David, being warned to escape from Keilah, flee into the wilderness of Ziph, (1 Sam. xxiii. 14,)



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ii. 16; 1 Sam. xxvi. 7, 9. David saves the life of Saul, when Abishai sought to slay him in his tent.

Abiud.—To whom the genealogies of Mary and Joseph are traced. See genealogy of Christ, Matt. i. 13.

Abner.—Son of Ner, Saul's chief captain. He deserts Saul for a time and joins David; on the death of Saul he makes Ishbosheth (Saul's son) king over Israel; but Abner again abandons him and follows David, who shews him favour. He kills Asahel, Joab's brother, and is himself put to death by Joab, 2 Sam. ii. 18, iii. 27.

Abraham.—Son of Terah, of Ur of the Chaldees. The second covenant made with Abraham that he should be the "father of many nations," through his son Isaac, born in his old age. The offering of this son on Mount Moriah is quoted by the Apostle Paul, Heb. xi. 19, as a proof of Abraham's faith, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." The history of Abraham is contained from Gen. xii. to xxv. (See Sarah, Isaac, Lot.)

Absalom.—2 Sam. xiv. 25. David's favourite son. He rebels against his father and escapes to the king of Geshur, 2 Sam. xiii. 37: he is restored to David's favour by the intercession of Joab, 2 Sam. xiv. 33; but by his fair promises he causes all Israel to rebel against David. The king, reduced to extremity, escapes from Jerusalem with his faithful follower, Ittai. Absalom is slain by Joab. The lament of David, on hearing of his son's death, a proof of his love: "O my son Absalom, my son, my son! would God I had died for thee!" 2 Sam. xviii. 33.

Achan.—Of the tribe of Judah, the son of Carmi. Guilty of concealing treasures taken at Jericho, “a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold:” he is put to death by Joshua and the people, Joshua vii. 1, 25.

Achim.—See table of the Lord’s genealogy. The genealogy of Mary is traced through Achim to David.

Achsa.—Daughter of Caleb, and wife of Othniel, the conqueror of Kirjath-sepher, one of the chief cities of Canaan, Judges i. 11, 25.

Adam.—The father of the human race; created on the sixth day “in the image of God;” dominion given to him over every living creature of the earth, Gen. i. 26.

Addi.—The genealogy of Joseph traced through him to *Nathan*, the son of David, Luke iii. 20.

Adonibezek.—The Canaanitish king, conquered by the tribe of Judah; retribution executed on him for his cruelty, Judges i. 7.

Adonijah.—Brother of Absalom; usurps the throne during the life-time of his father David. Bathsheba, the mother of Solomon, appeals to David to secure the throne to *her* son, and, by the aid of the prophet Nathan, Solomon is established on the throne, 1 Kings i. 5, 6, 51, 53; and Adonijah submits to him.

Adoni-zedek.—King of Jerusalem, with five other kings, makes war against Gibeon and Joshua. They are defeated and slain by the Israelites, and by the storm of hail during the battle. It was at this battle that the miracle is recorded of the lengthening of the day by

the word of Joshua: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Joshua x. 12, 14.

A learned writer on this passage observes: "The sun, moon, and lights of heaven were the deities at that time worshipped by the inhabitants of Canaan; but the Israelites were the servants of the true God, the Creator of the heavens and the earth, by whose word they were created, by whose word they were arrested in their courses."

Agag.—King of Amalek, taken prisoner by Saul, and put to death by Samuel, 1 Sam. xv. 8, 32.

Ahab.—Son of Omri, king of Israel, with his wife Jezebel, of the Zidonians, served Baal. Elijah the prophet is sent to reprove and warn him of God's judgments. He is slain in battle by the Syrians, according to the word of the prophet Micaiah, 1 Kings xxii. 34, 35.

Ahasuerus.—King of Persia, supposed to be Artaxerxes Longimanus. On the refusal of his queen, Vashti, to attend his summons, he raises Esther to the throne, Esther i. 1, 9, ii. 16. Some authors suppose him to be Darius Hystaspes.

Ahaz.—Son of Jotham, king of Judah. He is attacked by Rezin, king of Syria, and Pekah, king of Israel. To protect himself, he makes a league with the Assyrian king, Tiglath-pilezer, taking the silver and gold from the house of the Lord. Damascus is taken, and the king (Rezin) slain. Ahaz takes the sacred vessels for his own use. Succeeded by his son, Hezekiah. 2 Chron. xxviii. 1, 19; 2 Kings xvi. 1; also Isaiah vii. 4.

Ahaziah.—King of Israel, son of Ahab; served Baal, 1 Kings xxii. 32. In his sickness, Elijah is sent to pronounce his judgment and death. Ahaziah sends messengers to seize the prophet, 2 Kings i. 9; they are destroyed by fire, ver. 16; Ahaziah is succeeded by his brother Joram, or Jehoram, ver. 17.

Ahaziah.—King of Judah, son of Jehoram and Athaliah, contemporary with Jehoram, king of Israel, 2 Kings viii. 25; 2 Chron. xxii. 1. Ahaziah reigned only one year. His name in the royal lineage is omitted in Matthew.

Ahijah.—The prophet; anoints Jeroboam, first king of Israel, after the revolt of the ten tribes. Sent to Rehoboam at Jerusalem, to warn him that the kingdom is divided and rent from him, 1 Kings xi. 30.

Ahikam.—The wise minister, who directs the conduct of the young king Josiah with Hilkiah the priest, 2 Kings xxii. 12. In the reign of Josiah's successor, Jehoiakim, Ahikam saves Jeremiah from being put to death, Jer. xxvi. 24.

Ahimaaz.—Escaping from the pursuit of Absalom, Ahimaaz is concealed with Jonathan by a woman, and thus saved to warn the king of his danger, and enable him to cross the river Jordan, and re-assemble his forces against his rebellious son Absalom, who is killed in the next battle, 2 Sam. xvii. 17, 22.

Ahimelech.—The priest, who gives the shewbread to David in his necessity, 1 Sam. xxi. 6—9, (quoted by our Lord). He gives David also the sword of Goliath, that had been kept sacred. Ahimelech and all his house are slain for this by Saul. Abiathar, his son, alone escapes, (see Abiathar).

Ahithophel.—Absalom's evil counsellor, 2 Sam. xv. 12; formerly David's friend, 2 Sam. xvi. 20. Hushai sends, through Zadok, warning to the king of his treachery and Absalom's rebellion, 2 Sam. xvii. 1; Ahithophel in remorse puts an end to his life, xvii. 23.

Ahitub.—A priest, 1 Chron. ix. 11; here called "ruler of the house of God."

Aholiab.—Fellow-worker with Bezaleel, in the carving of the tabernacle, Exod. xxxi. 6.

Alexander the Great.—Prophecy concerning him and the overthrow of Persia, Dan. xi. 3.

Amalek.—Overcome by Joshua at the prayer of Moses on the Mount, Exod. xvii. 12, 13.

Amalek.—The most powerful of the nations conquered by the Israelites, Numb. xxiv. 20. The prophecy of Balaam against Agag, king of Amalek, fulfilled by Samuel, 1 Sam. xv. 8. (See Agag.)

Amasa.—Captain of David's army, 2 Sam. xix. 13; becoming a favourite with king David, he is placed over Joab, who, in envy, slays him in his expedition against the rebel Sheba, 2 Sam. xx. 8, 11.

Amasai.—One of the chief men of Judah, declares himself for David in prophetic utterance, 1 Chron. xiii. 18.

Amaziah.—King of Judah; conquers Edom, 2 Kings xiv. 7, 10. He is defeated and taken prisoner by Jehoash, king of Israel, ver. 13; and the treasures of the Temple are taken to Samaria, ver. 14. Amaziah is slain in a conspiracy, and his son Azariah succeeds him. The

name of Amaziah is omitted in the royal line given by Matthew. 2 Chron. xxv. 27.

Amminadab.—Ancestor of Boaz and David, (see genealogy of Christ), 1 Chron. ii. 10.

Amon.—Son of Manasseh, king of Judah. For his great wickedness he is slain by the people, and succeeded by his son Josiah, the righteous king of Judah, 2 Kings xxi. 23, 26.

Amos.—The prophet of Tekoa, contemporary with Hosea; prophesies in the reign of Uzziah, “two years before the great earthquake,” Amos i. 1.

Amos.—Of the royal lineage. (See genealogy of Christ.)

Anak.—The spies sent by Moses bring the report that a people mighty as giants, “the sons of Anak,” dwelt in the land. In consequence of this, the people refused to enter the promised land, and they perished in the wilderness; only Caleb and Joshua enter into that rich land of promise after the death of Moses, Numbers xiii. 28, 33, xiv. 36, 37, 38.

Araunah.—The Jebusite, who offers his threshing-floor to David for the erection of the altar, 2 Sam. xxiv. 18, 25.

Arphaxad.—Son of Shem, and ancestor of Eber, from whom the Hebrew nation took its name, Gen. xi. 14.

Artaxerxes.—King of Persia, known in profane history as Smerdis; Ezra iv. 7.

Asa.—King of Judah. He restores the worship of God in the Temple. He makes war with Baasha, king of Israel, and renews a league with Benhadad, king of Syria, and is thus delivered from Baasha, though at the cost of the vessels and treasures of the Lord's house sent to Benhadad, 1 Kings xv. 8, 18, 20. Asa is succeeded by Jehoshaphat, who carries on the good reign of Asa.

Asahel.—Son of Zeruiah, brother of Joab, 2 Sam. ii. 18. In pursuit of Abner (who had set up Ishbosheth, Saul's son, in opposition to David), Asahel is slain by Abner, ver. 23.

Asher.—Son of Jacob and Leah, Gen. xxx. 13.

Asnapper.—Ezra iv. 10; here called the "great and noble." He is supposed to be either Esarhaddon, or his general, who sent the colonies into the land after the captivity.

Asshur.—Gen. x. 11: "Out of the land of Shinar went Asshur, and builded Nineveh."

Athaliah.—Mother of Ahaziah, king of Judah. All the sons of Ahaziah, except Joash, are put to death by her order; Joash is hidden by Jehosheba, his aunt, and Jehoiada the priest. After seven years, Joash is declared king; and the wicked queen Athaliah, contrary to the order of the king, Joash, is put to death by the people. The worship of God restored after the destruction of Baal, 2 Kings xi. 1—16, xii. 1; 2 Chron. xxii. 10.

Azariah.—Called also Uzziah, —son of Amaziah, reigned righteously in Jerusalem fifty-one years, 2 Kings xvi.; 2 Chron. xxvi. 1.

Azariah.—One of the companions of Daniel, thrown into the furnace by Nebuchadnezzar; his name is changed to Abednego, Dan. i. 7, iii. 12.

Baal.—The name given to the idols of the heathen, Numb. xxii. 41.

Baanah.—Jonathan's captain, 2 Sam. iv. 2.

Baasha.—King of Israel; conspires against Nadab, son of Jeroboam, and puts him and the whole house of Jeroboam to death. Succeeded by Elah, 1 Kings xv. 27; xvi. 6; 2 Chron. xvi. 1.

Balaam.—The son of Beor, of Mesopotamia; is forbidden to go to Balak the king of Moab; but, on the second mission from Balak, he is permitted to go with the messengers, Numb. xxii. 12, 22, to *bless* but not to *curse* Israel. He is again arrested on his way to Balak by the angel's reproof and message, and commanded to pronounce a *blessing* on Israel, "by the word of the Lord." He prophesies of Christ, "A star shall arise out of Jacob, and a sceptre out of Israel," Numb. xxiv. 17; "Out of Jacob shall come He that shall have dominion," ver. 19. Balaam is slain in the war with Midian, Numb. xxxi. 8; Joshua xiii. 22.

Balak.—King of Moab. Seeing the destruction of the Amorites, and of the kingdom of Bashan, Balak sends for Balaam, "with the rewards of divination," to pronounce his curse on Israel; but the prophet's answer is: "How shall I curse whom God hath not cursed?" Numb. xxiii. 8. "God is not a man that He should lie; neither the son of man that He should repent: hath He said, and

shall He not do it? or hath He spoken, and shall He not make it good?" Numb. xxiii. 19.

Barak.—Judge of Israel, associated with Deborah the prophetess, Judges iv. 6. He assembles the army of Israel to attack Sisera, captain of the army of Jabin, king of Syria; Sisera is defeated and escapes to Jael's tent, where she puts him to death. Barak is succeeded by Gideon, Judges vi. 11.

Baruch.—Ordered to write the words of the prophet Jeremiah in a roll, (Jer. xxxvi.,) to warn the nation of Israel of the judgment coming upon Israel and Judah. Michaiah sent with the same words to the king, Jehoiakim. The roll is burnt before him by Jehudi, Jer. xxxvi. 23. Baruch and Jeremiah are hidden from the wrath of the king and the people. The second roll is written by Baruch, with the prophecy of the destruction of the house of Jehoiakim, (ver. 30,) king of Judah: "He shall have none to sit upon the throne of David." The prophecy was fulfilled; for, three months after the death of Jehoiakim, his son was taken captive, and Jerusalem destroyed by Nebuchadnezzar, king of Babylon, 2 Kings xxiv. 8, 12, 17.

Barzillai.—The aged man of Mahanaim, who provides for David in his necessity, but refuses the offered rewards of the king, 2 Sam. xix. 31, 38. His son, Chimham, is retained in the king's service, and obtains an inheritance in the land, as mentioned Jer. xli. 17.

Bathsheba.—Wife of Uriah the Hittite, who is slain in battle by the secret order of David. She becomes his wife, and the mother of Solomon, 2 Sam. xi.

Belshazzar.—King of the Chaldeans, successor of Evilmerodach, king of Babylon. A message of warning, sent to him by the words written on the wall at the idolatrous feast, interpreted by the prophet Daniel: that night Cyrus enters Babylon; Belshazzar is slain, and Cyaxares, the general, is made king of the Chaldees, under the name of Darius the Mede, Dan. v. 5—30.

Belteshazzar.—Name given to Daniel by Nebuchadnezzar, Dan. i. 7.

Benaiah.—Solomon's captain; succeeds Joab, 1 Kings xxxiv. 35.

Benhadad.—King of Syria; assists Asa against Baasha, king of Israel, 1 Kings xv. 16: "There was war between Asa and Baasha, king of Israel, all their days." In the reign of Ahab, and during the famine, Benhadad besieges Samaria, but is defeated with all his hosts, and is brought a prisoner to Ahab, who, contrary to the word of the prophet, made a covenant with him, 1 Kings xx. 34. Three years afterwards Ahab is killed in his war with Benhadad, 1 Kings xxii. 37. In his sickness, Benhadad sends his servant Hazael to Elisha, whose answer is remarkable: "Go, say unto Benhadad, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die," 2 Kings viii. 10. "And the man of God wept. And Hazael said, 'Why weepeth my lord?' And he answered, 'Because I know the evil that thou wilt do,'" ver. 12. And Hazael answered, "But what, is thy servant a dog, that he should do this great thing?" ver. 13. He returns to Benhadad and tells him that he should recover, and the next verse records the murder of the king by the hand of Hazael, (ver. 15,) who reigned in his stead.

Benjamin.—Youngest son of Jacob. Rachel dies at his birth, Gen. xvi. 21.

Bethuel.—Son of Nahor (Abraham's brother), father of Rebekah, Gen. xxiv. 24.

Bezaleel.—The worker in fine gold and silver used in the tabernacle, Exod. xxxi. 2, 6.

Bilhah.—Mother of Dan and Naphtali, Gen. xxx. 6, 8.

Boaz.—Of Bethlehem-Judah; husband of Ruth, and great-grandfather of David, Ruth iv.; his son Obed being the father of Jesse, the father of David.

Cain.—Firstborn son of Adam, "the promised one;" the first to shed blood: his brother Abel slain by Cain, Gen. iv. 8. Observe God's judgment on him and on his race for this sin, ver. 11, 12.

Cainan.—Grandson of Seth, Gen. v. 9.

Caleb.—Son of Jephunneh; sent with Joshua to take possession of the land of promise. He obtains Hebron for his inheritance, Numb. xiii. 6, xiv. 6; Joshua xiv. 6, 13.

Canaan.—Son of Ham, Gen. ix. 18.

Chedorlaomer.—King of Elam (Persia), with four other kings, takes Lot prisoner. Abraham defeats them, and releases his brother's son, Lot, Gen. xiv. 14.

Chilion.—Husband of Ruth, Ruth i. 2.

Chimham.—(See Barzillai.)

Chushan-rishathaim.—King of Mesopotamia, to whom Israel was subject eight years, till delivered by Othniel, Caleb's brother, Judges iii. 8, 9.

Cozbi.—The Midianitish woman put to death with Zimri, by Phinehas, when he brought her into the camp of Israel, Numb. xxv. 6.

Cush.—Son of Ham, supposed founder of Ethiopia, called also the land of Cush, Gen. x. 6; Numb. xii. 1.

Cyrus.—King of Persia; gives permission to the tribes of Israel to return to rebuild the Temple, 2 Chron. xxxvi. 22; Ezra i. 5. The tribes of Judah and Benjamin, with the Levites, commence the work under Nehemiah and Zerubbabel, but are hindered by the people of the land, Ezra iv. 4. In the reigns of Ahasuerus and Artaxerxes (some authors suppose these to be the same), they obtain a decree to stop the work, until the second year of the reign of Darius, Ezra iv. 23, 24. Then Ezra, the learned Israelite, leaves Babylon and returns to Jerusalem, (Ezra vii. 11,) with a gracious commission and promise from Artaxerxes, (Ezra vi. 18,) of assistance and protection, (Jer. xxv. 12; xxix. 10), and the Temple is completed.

Dan.—Son of Jacob and Bilhah, Gen. xxx. 6; head of the tribe that settled on the coast north-west of Judah. Was the first to set up idolatry at Laish. Judges xviii. 1.

Daniel (Belteshazzar).—Of the tribe of Judah and the family of Zedekiah, taken captive to Babylon by Nebuchadnezzar, in the third year of Jehoiakim, king of Judah, Dan. i. 1—6. His miraculous deliverance from

the lions brings him into favour with Darius*. His most important prophecies are contained in the last six chapters, concerning the fall of the four successive great monarchies of the world, to be succeeded by "that kingdom which shall not be destroyed." He died at the age of ninety, in the third year of Cyrus.

Darius.—Reigns in Babylon on the death of Belshazzar. He casts Daniel into the den of lions, and is converted by the miracle of his deliverance, Dan. vi. 28. He is succeeded by Cyrus.

Dathan.—Son of Eliab, of the tribe of Reuben. Rebels against Moses, and is destroyed with Korah and Abiram, Numb. xvi. 1, 32.

David.—Son of Jesse, anointed king of Israel by Samuel, during the life of Saul, who had forfeited his throne by his rebellion against God. He slays the Philistine, Goliath of Gath, 1 Sam. xvii. He escapes to Moab, with Jonathan, Saul's son, from the persecution of Saul; takes the shewbread from Ahimelech the priest, who for this is put to death by Saul, with all his sons except Abiathar. The rebellion and death of his son Absalom, and the second rebellion of his favourite son Adonijah, embitter the last years of his reign. He is succeeded by his son Solomon, after a reign of forty years; 1 Sam. xvi. 6; 1 Kings i. 1, ii. 11. His sons are enumerated 1 Chron. iii., and the succession of kings to Zedekiah, the last who ruled Judah, 1 Chron. iii. 16. His history and names of his mighty men, given 1 Chron. xii.;

* This Darius is supposed to be the uncle of Cyrus, called by Xenophon, Cyaxares.

The ark is brought to Zion by David and the priests Zadok and Abiathar, 1 Chron. xv. 1—12.

Deborah.—The prophetess, judged Israel at the time that the country had been subject for twenty years to Jabin, king of Canaan. She sends Barak, son of Abinoam, at the head of ten thousand men against Sisera, who is defeated, and, in escaping, is put to death by Jael, Judges iv. 4, 17, 21.

Delilah.—Samson's wife, who betrays him to his enemies the Philistines; Judges xvi. 15, 20.

Eber.—Son of Shem, Gen. x. 21; father of the Hebrew nation. From him Abram was called a "Hebrew," (Gen. xiv. 13,) and his posterity Hebrews.

Edom.—This powerful kingdom of Canaan first opposed the entrance of the Israelites, Numb. xx. 14.

Eglon.—King of Moab, to whom the Israelites were made subject for eighteen years, till delivered by Ehud, Judges iii. 12, 14.

Ehud.—Judge of Israel, under whom "the land had rest fourscore years," Judges iii. 30. Ehud is succeeded by Deborah and Barak.

Elah.—King of Israel; succeeds Baasha, 1 Kings xvi. 6. After a short reign of two years, he is put to death by his servant Zimri (ver. 10). "Thus did Zimri destroy all the house of Baasha, according to the word of the prophet, because of all the sins of Baasha and Elah his son," vers. 12, 13. "Had Zimri peace, who slew his

master?" 2 Kings ix. 31. Zimri is deposed by Omri, and loses his life in the burning of the palace, 1 Kings xvi. 18.

Elam.—Son of Shem; founder of the country of Elam, now known as Persia.

Eldad and Medad.—Prophecy in the camp, and are rebuked by Joshua; but Moses said, "Would God all the Lord's people were prophets," Numb. xi. 26, 29.

Eleazar.—Son of Aaron; succeeds him in the priesthood, Numb. xx. 26. His death recorded with that of Joshua, Joshua xxiv. 33; Exod. xxviii. 1.

Eleazar.—Son of Abinadab; appointed to keep the ark, 1 Sam. vii. 1.

Eli.—The aged priest at Shiloh, to whom Hannah takes her son Samuel, 1 Sam. i. 26. Eli dies when the ark is taken by the Philistines, and his sons Hophni and Phinehas are slain, 1 Sam. iv. 15, 18.

Eliakim.—Son of Josiah; made king of Judah by Pharaoh-nechoh, who "turned his name to Jehoiakim, and took his brother Jehoahaz to Egypt," 2 Kings xxiii. 34.

Eliakim.—Fourth in descent from Nathan, (see genealogy of Joseph, Luke iii. 30).

Eliezer.—Of the royal lineage, (see genealogy of Christ).

Eliezer.—Twelfth in descent from Nathan, son of David; ancestor of Joseph, Luke iii. 29.

Eliezer.—Abraham's steward; sent to seek Rebekah, Isaac's wife, Gen. xv. 2.

Eliezer.—Son of Moses. Jethro takes Zipporah and her two sons to join Moses after the defeat of Amalek, Exod. xviii. 4.

Eliezer.—A prophet; sent to reprove Jehoshaphat for joining himself with the wicked king of Israel, Ahaziah, 2 Chron. xx. 37.

Elijah.—The Tishbite, native of Thisbe, a town in the tribe of Gad, on the east of Jordan. He prophesied in the time of Ahab, and is the greatest of the prophets since the time of Moses. His mission was to *Israel*, and the miracles performed were to prove the vanity of the idols set up as gods in Israel. His history commences at 1 Kings xvii. 1. He warns Ahab of the coming dearth, and is banished from the country, and retires to the brook Cherith, where he is fed by the ravens, 1 Kings xvii. 6. His miracles are recorded in the following chapters, to the end of the book:—(1.) At Zarephath he supplies the widow with the barrel of meal and cruse of oil. (2.) He raises her son from death, chap. xvii. (3.) Fire descends from heaven to consume the sacrifice and destroy the priests of Baal, chap. xviii. (4.) Rain is given at the prayer of Elijah, chap. xviii. 41. (5.) The messengers of Ahaziah, sent to take Elijah, are twice destroyed by fire from heaven, 2 Kings i. 10. (6.) The waters of Jordan are parted, and leaving Elisha as his successor, he ascends into heaven. On the mount of Transfiguration Elijah (Elias) is seen standing with Moses and the Lord, Matt. xvii. 3.

Elimelech.—Kinsman of Boaz, husband of Naomi, Ruth i. 2; xi. 1.

Eliphaz.—One of the three false friends of Job, Job iv. 1.

Elisha.—Succeeds Elijah as the prophet, 1 Kings xix. 16, 19; 2 Kings ii. 9. A miracle similar to that of Elijah is wrought by Elisha, in multiplying the pot of oil (ver. 2), thus enabling the poor widow to pay the creditor who would have taken her two sons as bondmen, 2 Kings iv. 1—7. His second miracle raises the child of a rich woman of Shunem, ver. 8—37. Third miracle, the healing of Naaman's leprosy by washing in Jordan, 2 Kings v. Fourth miracle, the army of Syria, sent to take the prophet, is smitten with blindness, 2 Kings vi. 13. Other miracles were performed by the prophet during his life, which are recorded in 2 Kings ii. and following chapters. He died in the reign of Jeroboam II., 2 Kings xiii. 20.

Elisheba.—Wife of Aaron, Exod. vi. 23.

Endor.—1 Sam. xxviii. 7. The woman here spoken of had just been banished with the other sorcerers by Saul, "who had put away from the land all familiar spirits." On being attacked by the Philistines, Saul goes at night to this woman at Endor, and demands to consult the prophet Samuel, who had died shortly before. The prophet appears, and tells Saul, "the Lord has rent the kingdom out of thine hand, and given it to David," ver. 15—17.

Enoch.—Fifth in descent from Seth. The first of the human family to receive the blessing of translation (Gen. v. 24), "Enoch lived 365 years, and God took him." He was the father of Methuselah, who attained the greatest age recorded, 969 years.

Enos.—Son of Seth. (See genealogy of Christ, Luke iii. 38.)

Ephraim.—Son of Joseph, blessed as one of the sons of Jacob, takes precedence of his elder brother, Manasseh, Gen. xlviii. 17, 18.

Ephron.—The prince of Heth, from whom Abraham bought the cave of Machpelah, Gen. xxiii. 10.

Esar-haddon.—King of Assyria; succeeds his father Sennacherib, and reigns at Nineveh, Isa. xxxvii. 38.

Esau.—Eldest son of Isaac and Rebekah, gives up his birthright, and is supplanted by his brother Jacob. He becomes the chief of a separate people (the Edomites), and marries a daughter of Ishmael, Hagar's son, Gen. xxviii. 6—9.

Esrom.—Son of Pharez. (See genealogy of Christ.)

Esther.—Brought up in the palace at Shushan by her uncle Mordecai, the Benjamite; raised to the throne by Ahasuerus in the place of Queen Vashti. She saves her people, the Jews, from the destruction plotted by Haman, who is put to death. Esther obtains deliverance for the Jews. The feast of Purim (observed to this day) was established at this time as a memorial of their deliverance, Esther ii. 7; ix.

Eve.—The mother of Cain, Abel, Seth, Gen. iii. 20.

Evil-merodach.—Successor of Nebuchadnezzar, releases Jehoiachin, king of Judah, in the thirty-seventh year of his captivity.

Ezekiel.—The third of the great prophets, contemporary with Jeremiah, taken captive to Babylon, from whence his prophecies were delivered. For his boldness in exposing the sins of the people he was cruelly put to death.

Ezra.—Descended from Aaron. At the expiration of the seventy years of captivity, the tribe of Judah returned under Nehemiah and Zerubbabel, Ezra i., vi. After a lapse of fifty-eight years, the history is continued in the seventh chapter, when the Jews were again in great distress. Ezra succeeds Zerubbabel, and governs Judea, (by the appointment of Artaxerxes,) for twelve years, when he either returned to Persia, or remained assisting Nehemiah: Nehemiah xii. 36. He died at a great age, and his tomb is still shewn and held sacred in Persia.

Gaal.—Conspires against Abimelech, Judges ix. 26.

Gad.—Son of Jacob, Gen. xxx. 11. Head of the tribe that settled on the other side of Jordan, north of Reuben, xlix. 19.

Gad.—A prophet, sent to rebuke David for numbering the people by Joab. An altar for the worship of God is raised on the threshing-floor of Araunah by David the king (2 Sam. xxiv. 11—23), and, by intercession, the “plague was stayed from Israel,” ver. 25.

Gedaliah.—The governor left by Nebuzar-adan in Judea, over the remnant of Israel. He is slain by some of the chief Jews, who escape to Egypt, 2 Kings xxv. 22.

Gehazi.—Servant of Elisha; he takes from Naaman the presents offered to his master, and is smitten with the malady of which Naaman had been healed by Elisha, 2 Kings v. 20, 27.

Gershon.—Son of Moses and Zipporah, Exod. ii. 22.

Gershon.—Son of Levi, Gen. xlv. 11.

Gideon.—Judge of Israel, succeeds Deborah ; called by the angel, when his offering is consumed by fire from heaven. Signs of God's presence given in the dew descending on the earth, and then upon the fleece, Judges vi. He destroys the altars of Baal, ver. 36 ; and the princes of Midian, Oreb and Zeeb, Zebah and Zalmunna, who had put his brothers to death, viii. 9, 19. Called also Jerubbaal, Judges vii. 1.

Goliath of Gath.—The giant Philistine slain by David, the youthful son of Jesse, 1 Sam. xvii.

Gomer.—Son of Japheth : descendants of Gomer peopled Europe ; Gen. x. 2.

Ham.—Second son of Noah, father of Cush, Mizraim, and Canaan, Gen. v. 32.

Haman.—Minister of Ahasuerus, persecutes the Jews, and plots against Mordecai and Esther the queen. He is hanged by order of Ahasuerus, when his plot is discovered, Esther vii. 9, 10. (See Mordecai.)

Hanameel.—Of whom Jeremiah purchased the field of Anathoth, securing it to Baruch, in token, and as a promise, of the return of the Jews to their own possessions, Jer. xxxii. 7.

Hanani.—Sent by the Jews from Judah to tell Nehemiah of their sufferings at Jerusalem, Nehemiah i. 2. A seer sent to Asa, 2 Chron. xvi. 7 ; xix. 2.

Hananiah.—The false prophet, who speaks of peace to Israel, when Jeremiah had warned them of the approach of Nebuchadnezzar. His death foretold by Jeremiah, Jer. xxviii. 1, 10, 15.

Hannah.—Wife of Elkanah, mother of the prophet Samuel, whom she dedicates from his birth to the service of God, 1 Sam. i. 11.

Hanun.—King of Ammon; combines with the Syrians against David, 1 Chron. xix.

Haran.—Father of Lot; brother of Abraham, Gen. xi. 27.

Hazael.—The servant of Benhadad, king of Syria, who sends him to the prophet Elisha to recover him of his sickness, 2 Kings viii. 10, 16. The prophet's answer is, "Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath shewed me that he shall surely die. And the man of God wept." He then warns Hazael of the cruelties he would commit, chap. viii. 12. Hazael's answer is, "What, is thy servant a dog, that he should do this great thing?" In the fifteenth verse is recorded the murder of Benhadad by Hazael. Hazael then seizes the throne of Syria, and makes war against Israel and Judah.

Heber.—The Kenite; husband of Jael, who put Sisera to death in her tent, Judges iv. 11.

Hebrew.—The name is believed to be derived from Eber, Shem being called the father of all the children of Eber, Gen. x. 21.

Heli.—Father of Joseph, whose genealogy is traced to Nathan, David's son, Luke iii.

Heth.—Abraham buys the cave of Machpelah for the burial-place of Sarah, of Ephron, who dwelt in Hebron among the children of Heth, Gen. xxiii. 3, 10, 17.

Hezekiah.—Son of Ahaz, king of Judah, 2 Kings xviii. 1. It is said of him, "He removed all the images and idols, and trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him," chap. xviii. 5. Even the brazen serpent, kept as a memorial of the miracle recorded Numb. xxi. 8, is here called Nehushtan, (an idol,) and is destroyed because the Israelites burnt incense to it. 2 Kings xviii. 4; 2 Chron. xxix., xxxii. It is to be observed that the first captivity of Israel took place in the fourth year of Hezekiah's reign, Pekah, king of Israel, being taken prisoner to Babylon by Tiglathpileser, king of Assyria, B.C. 740. Ten years afterwards Sennacherib attacks Hezekiah, who takes the silver and gold of the Temple to pay tribute to him, 2 Kings xviii. 13. Eliakim, Shebna, and Joah are sent as messengers of peace to Rabshakeh, Sennacherib's captain, chap. xviii. 18. Hezekiah sends for the prophet Isaiah, chap. xix. His prayer is answered by the destruction of Sennacherib's army, "by the angel of the Lord," (chap. xviii. 35,) and Sennacherib is put to death by his sons. Hezekiah's prayer is again answered, by his recovery from sickness, (chap. xx.); but he is tempted by pride to shew his treasures to the king of Babylon. Isaiah's message of woe to Judah was to be fulfilled in the reign of his son Manasseh, chap. xx. 12; xxi. In the reign of Hezekiah, the great Assyrian power that had taken Israel captive five years before, acquires increase of strength, and Judah was for a time made tributary; but deliverance was brought to Judah by the destruction of the Assyrian army by the angel, as recorded in chap. xviii. Shortly afterwards Egypt defeats Assyria and makes Judah tributary; but again Egypt is

defeated by the Chaldee Babylonians, who rose on the ruins of Assyria. Judah refused to listen to the warning of the prophets, and was at length carried into the Babylonian captivity by Nebuchadnezzar, 133 years after the captivity of Israel.

Hiel.—Rebuilds Jericho, according to the prophecy of Joshua, vi. 26; 1 Kings xvi. 34.

Hiram.—King of Tyre; supplies the cedar for the Temple, when built by Solomon, 1 Kings v. 1; 1 Chron. xiv. 1.

Hiram.—The widow's son of Naphtali, who did all the brass-work of the Temple, 1 Kings vii. 14; 2 Chron. iv. 16.

Hobab.—Brother-in-law of Moses; continues with Moses through the wilderness, Numb. x. 29.

Hophni.—Son of the aged priest Eli; slain by the Philistines when the ark was taken, 1 Sam. iv. 11.

Hosea.—Supposed to be the most ancient of all the prophets. Prophesied during sixty years, from the time of Uzziah and Jeroboam II. to Hezekiah and the second captivity of Israel by Shalmaneser. Contemporary with Isaiah, Amos, and Jonah. It is probable he resided at Samaria, (Hosea i. 1,) declaring God's coming judgment on Israel for the idolatry of the nation.

Hoshea.—King of Israel; subdued by Shalmaneser. After a three years' siege, Samaria is taken and the Israelites are carried captive into Assyria and Media, and the land of Israel is filled with idolatrous nations. This is the second captivity by Shalmaneser, B.C. 721, 2 Kings xvii. 1, 6.

Huldah.—The prophetess, (2 Kings xxii. 12—20,) to whom Josiah sends Hilkiah the priest, after the reading of the book of the Law, that had been broken and despised by his predecessors. The words of her prophecy are very solemn; pardon and peace during the days of Josiah, who had sought the Lord; but woe to the nation after his days, who had taken other gods than the God of Israel; ver. 20.

Hur.—Stands with Moses and Aaron on the hill, when, by the prayer of Moses, the hosts of Amalek are destroyed by Joshua, Exod. xvii. 10, 14; xxiv. 14.

Hushai.—Deceives Absalom, and warns David of his danger, 2 Sam. xvi. 16; xvii. 6.

I-chabod.—Son of Phinehas; the child born when the ark was taken by the Philistines, and the “glory had departed.” Eli dies; and his two sons, Hophni and Phinehas, are slain, 1 Sam. iv. 19.

Isaac.—Son of Abraham; the heir of the promise, Gen. xxi. 3. The obedience and faith of Abraham in offering this son, quoted by St. Paul, Heb. xi. 17 (a type of the Lamb of God), Gen. xxii. 8. He was the father of Esau and Jacob: he, with his wife Rebekah, lived at Mamre (Hebron), and was there buried by his sons, Gen. xxxv. 27.

Isaiah.—The prophet, son of Amoz, contemporary with Hosea, Amos, and Joel, B.C. 800—700. Prophecy of Christ: “Unto us a child is born,” chap. ix. 6; “There shall come a rod out of the stem of Jesse,” chap. xi. 1, 9, 12. Prophecy of John the Baptist: “Prepare ye the

way of the Lord," chap. xl. 3. Prophecy of Christ, quoted by Matt. xxi. 42; 1 Pet. ii. 6: "Behold I lay in Zion a stone," Isa. xxviii. 16. Also of the final salvation through Christ: "He will swallow up death in victory," 1 Cor. xv. 54; Rev. vii. 17. From chap. xxvi. is foretold the destruction of Babylon; chap. xxviii., the invasion of Sennacherib, and the destruction of the Assyrians, Philistines, Moabites, and Egyptians.

Ish-bosheth.—2 Sam. ii. 8. Saul's son; made king by Abner; is deserted by him and obliged to submit himself to David, who pardons and protects him. He is afterwards slain by Baanah, iv. 6.

Ishmael.—Gen. xvi. 15, 16. Son of Abraham and Hagar, the bond-maid. Hagar, with Ishmael, is sent away by Sarah. The promise made to him by the angel was fulfilled by his being the father of twelve princes, enumerated by Moses in Gen. xxv. The Ishmaelites were taking merchandize to Egypt when Joseph was sold to them. To his son Itur are traced the powerful tribes of the Hagarenes, Itureans, Arabs, and Saracens, who overran the greatest part of the world. His death recorded at Havilah, Gen. xxv. 17.

Israel.—Jacob's name changed to Israel, after his vision and meeting with the angel at Peniel, who, in blessing him, says: "Thy name shall be no more called Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed," Gen. xxxii. 27, 28, 30. Jacob's posterity have ever since been called by his name, Israelites.

Issachar.—Fifth son of Jacob, head of the tribe

north of Canaan, between Ephraim and the half tribe of Manasseh, 1 Chron. vii. 1; Gen. xxx. 18.

Ithamar.—Son of Aaron, Exod. vi. 23.

Jacob.—Son of Isaac and Rebekah, Gen. xxv.; receives from his father the blessing of the elder son, Esau, who had previously sold his birthright to Jacob, Gen. xxvii. 28. He marries Rachel, daughter of Laban, his uncle, (Rebekah's brother). Jacob is the father of the twelve patriarchs, and between their successors the land of Canaan was divided by Joshua into twelve tribes. He dies in Egypt (Gen. xlix.), and on his death-bed he prophesies concerning the twelve tribes, adopting Ephraim and Manasseh in the place of Levi and Joseph, who had no portion of land appointed to them, Gen. xlviii. 5.

Jacob.—Father of Mary, the mother of the Lord. (See genealogy, Matt. i. 16.)

Jael.—Wife of Heber the Kenite, Judges iv. Receives Sisera (the captain of Jabin's army) into her tent, as he is escaping from the army of Barak. Jael puts him to death as he sleeps, ver. 18.

Jahaziel.—A prophet, sent to Jehoshaphat in answer to his prayer, 2 Chron. xx. 14.

Jair.—Judge of Israel for twenty-two years, after Tola, Judges x. 3.

Janna.—Of the line of Nathan. (See genealogy of Christ, Luke iii. 24.)

Japheth.—Father of Gomer, Magog, Tubal, Gen. x. 5. "By these were the isles of the Gentiles divided in their lands," (Europe).

Jehoiachin.—(Jeconiah), son of Jehoiakim, the tributary king, left by Pharaoh-nechoh over Judah, 2 Kings xxiv. 6. He attempts to resist, and is taken captive by Nebuchadnezzar, king of Babylon, xxiv. 11, 15.

Jehoahaz.—Son of the good Josiah, made captive by Pharaoh-nechoh, king of Egypt, succeeded by his brother Jehoiakim, whom Pharaoh-nechoh placed over Judah after he had conquered it, B.C. 610, 2 Kings xxiii. 31. In that year Nebuchadnezzar seizes Judah from Pharaoh-nechoh, who places Zedekiah over Judah, the chief people being taken captive to Babylon, xxiv. 17. After eleven years of misrule under Zedekiah, and an attempt at resistance, Jerusalem is taken, at the end of a three years' siege, and only a few are left there under Gedaliah, 2 Kings xxv. 22.

Jehoash, (or Joash).—Youngest son of Ahaziah, the child who was saved by Jehoiada from the wicked Athaliah. Under the guidance of this good priest, Jehoash repairs the Temple. He is attacked by Hazael, king of Syria, and is slain in a conspiracy by his servants. Amaziah his son succeeds him, 2 Kings xi. ; xii. 20.

Jehoiada.—The priest who saves Joash from the cruelty of his mother Athaliah, and directs the restoration of the Temple worship. 2 Kings xi. 4 ; 2 Chron. xxii. 11 ; xxiv. 15, 22.

Jehonadab.—Son of Rechab, descended from Jethro, father-in-law of Moses. The first to establish the ascetic life as a law to himself and his sons, 2 Kings x. 15, 28. Their faithful obedience to their vow is recorded Jeremiah xxxv. 18.

Jehoram, (or Joram).—Son of Ahab, king of Israel,

combines with Jehoshaphat, king of Judah, against Moab, 2 Kings iii. 7. Samaria is reduced by famine by Benhadad, king of Syria. The king attributes this calamity to Elisha, and says, "God do so to me, and more also, if the head of Elisha shall stand on him this day," (vi. 31.) Jehoram is wounded by the Syrians, and slain, with his mother Jezebel, by Jehu, on the field of Naboth, that Ahab, his father, had seized, ix. 25, 26.

Jehoram.—King of Judah, son of Jehoshaphat, reigned eight years, succeeded by Ahaziah, 1 Kings xxii. 50. (This king Ahaziah must not be mistaken for Ahaziah king of Israel, son of Ahab, contemporary with Jehoshaphat, king of Judah.)

Jehoshaphat.—King of Judah. He joins Ahab against Benhadad, refusing to listen to the warning of Michaiah, who foretells the death of Ahab. Ahab throws Michaiah into prison, and goes disguised into the battle, where he is killed, 1 Kings xxii. 4—30; 2 Chron. xviii. Jehoshaphat narrowly escapes (ver. 31), and returns to Jerusalem, where the prophet Jehu, son of Hanani, meets him, saying, "Shouldst thou help the ungodly, and love them that hate the Lord?" 2 Chron. xix. 2. Jehoshaphat reigns twenty-five years, and by reforming the evils of the country, restores peace to Judah, 1 Kings xxii. 42, 50.

Jehosheba.—Sister of King Ahaziah. She saves his son Joash from Athaliah, 2 Kings xi. 2.

Jehu.—Called by Elisha to execute the judgment of God on the whole house of Ahab. After the death of Jehoram and Jezebel, Jehu reigns, and, assisted by Jehonadab, son of Rechab, he destroys the worshippers of

Baal. His son, Jehoahaz, succeeds him, 2 Kings x. 23, 30, 35.

Jemima.—One of the three daughters of Job.

Jephthah.—Son of Gilead, judge of Israel. To celebrate his victory over the Ammonites, and fulfil his vow, he dedicates his daughter to the service of God, Judges xi. ; xii. 7.

Jeremiah.—A priest of the city of Anathoth, in Benjamin, supposed to be the son of Hilkiah, who read the law to Josiah. He was a child when called to the prophetic office. He was of unblemished piety and integrity, and in spite of persecution he continued for forty-two years to declare the word of the Lord. After the taking of Jerusalem by Nebuzar-adan, and the murder of Gedaliah, the Chaldean governor, Jeremiah is taken captive to Egypt, and is there put to death by his own people, the Jews of Taphanes, (Jer. i. 6 ; xi. 21,) according to tradition.

Jeroboam.—Son of Nebat, Solomon's servant, (1 Kings xi. 26,) who makes him ruler over all the house of Joseph. He rebels against Rehoboam, and sets up the separate kingdom of Israel, according to the word of Ahijah the prophet. The ten tribes make him king of Israel. His hand is withered as he offers incense to the idol, but is healed by the prophet, who, for disobedience, is killed by a lion. Jeroboam reigned twenty-two years, and was succeeded by Nadab, 1 Kings xiii. 11, 32.

Jerubbaal.—See Gideon.

Jeshua.—Returns with Zerubbabel under the de-

cree of Cyrus, and sets up the altar in the Temple at Jerusalem, Ezra iii. 2.

Jesse.—Father of David, 1 Chron. ii.

Jethro.—Father-in-law of Moses, a priest of Midian, Exod. ii. 21; iv. 18.

Jezebel.—Wife of Ahab, king of Israel. She obtains the vineyard of Naboth by fraud, and by false witnesses causes Naboth to be stoned. Elijah the prophet meets Ahab, after the seizure of this vineyard, and declares the awful sentence against him: "Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine," 1 Kings xxi. 1, 19. Ahab was slain in the next battle, though disguised, (xxii. 30—38,) and the prophecy of Elijah the Tishbite was literally fulfilled, both to Ahab and Jezebel, for Jezebel was killed by Jehu in the field of Naboth, (2 Kings ix. 25—36,) with her son Jehoram.

Joab.—Son of Zeruiah, and nephew of David. He is put at the head of the king's army, when Ishbosheth, the son of Saul, is set up by Abner, 2 Sam. ii. 13; to avenge the death of Abishai, his brother, he puts Abner to death, 2 Sam. iii. 27. After the death of Absalom and Amasa, David displaces him, and Joab joins in the revolt of Adonijah (David's son), and is killed by Benaiah, 1 Kings ii. 5, 28, 34.

Joash, (Jehoash).—King of Judah; the young son of Ahaziah, who is saved by his aunt Jehosheba, and the priest Jehoiada, from the cruel queen-mother Athaliah. (See Jehoash, called also Joash, 2 Kings xii. 1.)

Joash.—King of Israel, son of Jehoahaz. He obtains three victories over the Syrians, according to the word of Elisha, spoken just before his death, 2 Kings xiii. 9, 25.

Joash.—Father of Gideon, Judges vi. 11.

Job.—It may be inferred that Job lived shortly before Moses; Eliphaz the Temanite being named in Gen. xxxvi. 4, as the fifth in descent from Esau. He must have been contemporary with Amram, the fifth in descent from Jacob.

Jochebed.—Wife of Amram, and mother of Moses, Exod. vi. 20.

Joel.—The prophet, contemporary with Hosea, lived in the reign of Uzziah, king of Judah.

Joktan.—Son of Eber, who settled in the north of Persia.

Jonah.—Contemporary with Hosea; quoted by our Lord as a type of the resurrection, Matt. xvi.; Luke xi. 30.

Jonan.—Fifth in descent from Nathan, son of David, to whom the lineage of Joseph is traced, Luke iii. 30.

Jonathan.—Son of Saul, the devoted friend of David throughout all the persecutions of Saul, 1 Sam. xviii. 1, 10: he intercedes with his father for David, 1 Sam. xix. 4: he is slain by the Philistines with the other sons of Saul, 1 Sam. xxxi. 2.

Jorim.—Descended from Nathan. (See genealogy, Luke iii. 29.)

Jose.—Descended from Nathan. (See genealogy, Luke iii. 29.)

Joseph.—Descended from Nathan, Luke iii. 26.

Joseph.—Son of Abiud. From Abiud's two sons the lineage of Joseph and Mary is traced,—Mary, to Eliakim; Joseph, to *this* Joseph, son of Abiud.

Joseph.—Son of Rachel, and brother of Benjamin, Gen. xxx. 24. Sold by his brothers to the Midianites, who take him to Egypt, where he becomes great, and is made chief in the house of Potiphar, Gen. xxxix. 4. He is thrown into prison, and afterwards is raised to the highest place in the palace of Pharaoh. Jacob and his sons obtain corn from Egypt; they remained there until they became the great nation, delivered from the tyranny of Pharaoh by Moses and Aaron. As recorded in Acts vii. 14, Jacob and his family numbered seventy-five persons. They remained in Egypt 215 years. It is to be observed that the date “of the sojourn in Egypt,” given (in Exod. xii. 40) as “four hundred and thirty years,” includes the sojourn of Abraham, Isaac, and Jacob, in Canaan, as well as in Egypt. When the Israelites miraculously escaped through the Red Sea from the army of Pharaoh, their number, exclusive of children, amounted to 600,000. To celebrate this deliverance, the Passover was instituted, and is observed to this day. Joseph is the father of Ephraim and Manasseh, who received the blessing of Jacob, and became the heads of the two tribes.

Joshua.—He is appointed to succeed Moses, and to lead the Israelites into the land of promise, Joshua i. 2. He enters the country from the east side of Jordan. Jericho is taken (chap. vi.) and destroyed, and not rebuilt till the reign of Ahab. After a war of seven years, and the subjugation of thirty-one kings belonging to the seven

Canaanitish nations, Canaan was divided by Joshua between the twelve tribes of Israel. After establishing the covenant of the Law, as delivered to Moses, Joshua died, and was buried in his inheritance in Mount Ephraim, Joshua xxiv. 29.

Josiah.—King of Judah, son of Amon. He repairs the Temple. The book of the Law is found by Hilkiyah the priest, and the Passover kept with great pomp. Huldah, the prophetess, blesses Josiah, but warns him of the coming judgment. Josiah destroys the idolatrous altars raised since the time of Jeroboam, who built the first altar at Bethel, 350 years before. The prophet then declared that a "child should be born to David, Josiah by name," who should burn the bones of the idolatrous king, Jeroboam, on that altar, 2 Kings xxiii. 12, 15. Josiah is slain by Pharaoh-nechoh, king of Egypt, and succeeded by his son Jehoahaz, ver. 29.

Jotham.—Son of Uzziah, king of Judah. Pekah, king of Israel, and Rezin, king of Syria, combine against him, 2 Kings xv. 32. He did righteously as his father Uzziah had done, and was succeeded by his son Ahaz, ver. 36—38.

Jotham.—Son of Gideon. Escapes from his brother Abimelech, who had put to death all the other sons of Gideon, Judges ix. 5.

Jubal.—Descendant of Cain. The inventor of musical instruments, the organ and harp, Gen. iv. 21, 22.

Juda.—Descendant of David, through Nathan his son, by Bathsheba. (See genealogy of Joseph, Luke iii. 30.)

Judah.—Third son of Jacob and Leah ; saves Joseph from his other brothers, who would have cast him into the pit, and causes him to be sold to the Ishmaelites, Gen. xxix. 35. Jacob on his death-bed prophesies of the birth of the Messiah from the tribe of Judah in these remarkable words: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto Him shall the gathering of the people be," Gen. xlix. 10.

Keren-happuch and Kezia.—Daughters of Job ; Job xlii. 14.

Keturah.—Wife of Abraham, after the death of Sarah, Gen. xxv. 1.

Kish.—Father of Saul, a Benjamite, "a mighty man of power," who dwelt at Gibeah, 1 Sam. ix. 1 ; x. 26.

Kohath.—Son of Levi, Gen. xlvi. 11 ; 1 Chron. vi. 1.

Korah.—Great grandson of Levi, and son of Kohath, Numb. xvi. 1. One of those appointed to the service of the Temple : rebels against Moses, claiming equal authority. Prayer of Moses for the people. Korah, with Dathan and Abiram, destroyed by earthquake and by fire, Numb. xvi. 31, 35.

Laban.—Son of Bethuel, and nephew of Abraham ; brother of Rebekah and father of Rachel, Gen. xxiv. 15—29.

Lamech.—Father of Noah, and son of Methuselah, Gen. v. 25, 30.

Leah.—Daughter of Laban, Jacob's wife, Gen. xxix. 16.

Levi.—Son of Simeon ; through whom the genealogy of Joseph is traced to Nathan, son of David, Luke iii. 29.

Levi.—Son of Jacob, who in his prophetic blessing of the twelve tribes says of Levi and Simeon, Gen. xlix. 5, "I will divide them in Jacob, and scatter them in Israel." The Levites were appointed to serve the tabernacle; the priesthood continued in the family of Aaron until the captivity. Aaron, Eli, Eleazar, Zadok, Jehoiada, Hilkiah, priests of chief note. Posterity of Levi given 1 Chron. vi.

Lot.—Nephew of Abraham, son of Haran, Gen. xi. 27; dwelt at Sodom. He is warned by the angels to escape with his family from the city doomed to destruction, chap. xix. 15, 26. The judgment on Lot's wife for disobedience referred to by our Lord (Luke xvii. 32): "Remember Lot's wife."

Lucifer (Day Star).—Applied by our Saviour to Satan, Luke x. 18; Isa. xiv. 12.

Maath.—See Genealogy of Nathan, Luke iii. 26.

Magog.—Son of Japheth; peopled Scythia, Gen. x. 2.

Maher-shalal-hash-baz.—Son of Isaiah, Isa. viii. 1.

Mahlon.—Son of Naomi, Ruth i. 2.

Manasseh.—Son of Hezekiah. Jeremiah the prophet is sent to tell him of the judgments coming upon Jerusalem for his great sins. Amon, his son, succeeds him, 2 Kings xxi. 1, 18; Jer. xv. 4.

Manoah.—Of the tribe of Dan, father of Samson. Is visited by the angel, who commands him to dedicate the promised child to the service of God, by the vow of the Nazarites, Judges xiii. 2, 5.

Matthat.—Grandfather of Joseph and Mary.

Medad.—A prophet in the camp, when the seventy elders were chosen to assist Moses, Numb. xi. 26.

Melchi.—Genealogy of Joseph traced through Melchi to Nathan, son of David, Luke iii. 28.

Melchizedek.—King of Salem; “priest of the most high God,” to whom Abraham paid tithe of the spoils of war, Gen. xiv. 18, 20. Heb. vi. 20: “Jesus made an high-priest for ever after the order of Melchizedec.”

Melzar.—The steward of Nebuchadnezzar; set over Daniel and his companions, who shews them favour in allowing them to abstain from the provisions appointed by the king, Dan. i. 11.

Menahem.—King of Israel; puts Shallum to death; reigns ten years in Samaria; succeeded by his son Pekahiah, 2 Kings xv. 14.

Menan.—Son of Nathan. (See genealogy of Joseph, Luke iii. 31.)

Mephibosheth.—Jonathan's son; taken under David's protection, and restored to his possessions, 2 Sam. iv. 4; ix. 7.

Mephibosheth.—Saul's son. This Mephibosheth, and the sons of Michal (the daughter of Saul) are given over to the Gibeonites by order of King David, who put them to death, 2 Sam. xxi. 8.

Merari.—Son of Levi, Exod. vi. 16.

Merodach-baladan.—King of Babylon. Sends messengers to King Hezekiah to congratulate him on his recovery, Isa. xxxix. 1; to whom Hezekiah boasts of the wealth of his house.

Meshach.—Or Mishael, of the tribe of Judah; one of the companions of Daniel in captivity. Delivered from the furnace with Shadrach and Abed-nego, Dan. i. 7; iii. 26.

Meshech.—Son of Japheth, Gen. x. 2.

Methuselah.—Son of Enoch, Gen. v. 24.

Micah.—The Morasthite; prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, and foretold the invasions of Shalmanezzer and Sennacherib, the captivities, dispersion, and deliverance of Israel; the birth of the everlasting Ruler at Bethlehem Ephratah, Micah v. 2; Jer. xxvi. 18, 20. Pekah and Hoshea, the two last kings of Israel, reigned at this time, B.C. 750. The same warning is given by Urijah and Jeremiah, Jer. xxvi. 20.

Micah.—Mentioned in Judges xvii. as setting up idols in Dan, and establishing the false worship, with a Levite to act as priest, at Mount Ephraim, Judges xvii. 5, 7.

Michaiah.—Sent for by Ahab to consult whether he shall make war against Syria, 1 Kings xxii. 8; 2 Chron. xviii. 7. He warns the king that Israel shall be scattered as sheep without a shepherd, 1 Kings xxii. 17; the prophet is put into prison (ver. 26), but his words come to pass. Ahab, though disguised, is killed, and Israel is defeated, chap. xxii. 34.

Michal.—Daughter of Saul, David's first wife, but taken from him by Saul.

Milcah.—Daughter of Haran, Gen. xi. 29.

Miriam.—Sister of Moses and Aaron; a prophetess, Exod. xv. 20. Continues the song of Moses on the deliverance from Egypt: "Sing ye to the Lord; the horse and his rider hath He thrown into the sea," ver. 21.

Mizraim.—Son of Ham; founder of Egypt, Gen. x. 6.

Moab.—One of the Canaanitish nations, descended from Lot, Numb. xxvi. 59.

Mordecai.—A Jew, of Benjamin, living in Persia, his ancestors having been taken into captivity by Nebuchadnezzar a hundred years before, in the reign of Jecooniah, king of Judah. He brings up Esther as his own daughter, Esther ii. 15. On the fall of Vashti, Ahasuerus raises Esther to the throne, Esther ii. 17; vii., viii. Haman is raised to the highest place of honour, iii. 1. As the enemy of the Jews, he seeks to put Mordecai to death, and obtains from the king a decree for the destruction of the Jews, iii. 9. Esther calls upon Mordecai to proclaim a fast (iv. 16), that her petition may be granted. She asks that the king and Haman would come to her banquet on the following day, v. 8. The king hears that Mordecai had saved him from being slain by his two chamberlains (vi. 2), and sends for Mordecai that he may be arrayed in the royal robes of Haman. Ahasuerus grants freedom to the Jews, and Haman, their enemy, is hanged on the gallows prepared for Mordecai. In remembrance of this deliverance, the feast of Purim is kept by the Jews to the present day, Esther ix. 26.

Moses.—Son of Amram and Jochebed, of the house of Levi, brother of Aaron, husband of Zipporah, father of Gershom and Eliezer. Leader and lawgiver of Israel; the Lord communicating to him in person the command-

ments written on two tables of stone, from Mount Sinai, Exod. xix. 20; xx. Moses is the writer of the first five books of Scripture, called the Pentateuch. His death is recorded in the last chapter of Deuteronomy. He beheld the promised land from Mount Nebo, but, according to the word spoken, he did not "go over thither," Deut. xxxiv. 4. This must, therefore, have been added after his death. His sepulchre remains unknown, ver. 5, 6. His history, and the miracles wrought before Pharaoh, are recorded, Exod. ii. to xx., xxxii. (See Pharaoh.)

Naaman.—Captain of the Syrian army of Ben-hadad, 2 Kings v. 1, 2. The captive Israelitish maid tells him of the prophet in Samaria who would heal him. Ben-hadad sends Naaman with costly presents, ten talents of silver, and 6,000 pieces of gold, to the king of Israel (Jehoram), who, though he had not served God himself, replies, "Am I God, to kill and to make alive, that this man doth send unto me?" ver. 7. Elisha, on hearing this, sends to the king for Naaman, "that he may know there is a prophet in Israel." Naaman goes with all his pomp to the door of the prophet, who sends a messenger to tell him to wash three times in the waters of Jordan. In wrath Naaman went away, but he obeys, and is healed, ver. 14. Gehazi, the servant of Elisha, is punished for taking the gifts his master had refused, and stricken with the malady of Naaman, ver. 27.

Naason.—See genealogy of Christ, Matt. i. 4.

Nabal.—The man of "great possessions" in Mount Carmel, to whom David, in his distress, sends for help (1 Sam. xxv. 2), but it is refused by Nabal. To avert

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Abiud, or Juda, and, through his son Eliakim, to Eleazar. The line failing in him, it passed to Matthan, the descendant of Abiud. Therefore, Jacob named in Matthew, and Heli in Luke, must have been brothers; and Jacob was the father of Mary, Heli the father of Joseph. (See table of genealogy, Matt. i. 12; Luke iii. 23.)

Salmon.—Father of Boaz, by his wife Rahab, the woman saved by Joshua at the fall of Jericho, Ruth iv. 21; 1 Chron. ii. 11. (See genealogy of Christ, Matt. i. 5.)

Samson.—Son of Manoah, of the tribe of Dan. The gift of supernatural strength recorded, Judges xiv., xv., xvi. Delilah betrays him to the Philistines, who put out his eyes, xvi. 21, and bring him to Gaza. He perishes with his enemies, carrying away the pillars of the house of their idol, Dagon, ver. 29.

Samuel.—Son of Elkanah and Hannah, 1 Sam. i. 20. Judge and prophet of Israel. He is called by name when a young child under the care of Eli the priest, 1 Sam. iii. 4—21. He lived at Ramah; anoints Saul king of Israel, (1 Sam. x. 1; xi. 15,) to whom he is sent with messages of promise and of warning. After the death of Samuel, Saul persecutes David, and forsakes the ways of the Lord. In his extremity, he seeks counsel of the dead prophet through the witch of Endor, whom he had banished, with all other soothsayers, 1 Sam. xxviii. 3, 7. The last words of judgment sent through the prophet are, "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David," 1 Sam. xxviii. 11—17.

Sanballat.—The Horonite, or Samaritan. He derides Nehemiah for attempting to rebuild the walls of Jerusalem (Neh. ii. 10); but the work proceeds and is completed, in defiance of the threats of the false prophet, Shemaiah (iv. 1, 2), to whom Nehemiah replies, "Should such a man as I flee?" vi. 11, 12.

Sarah.—Wife of Abraham, mother of Isaac, Gen. xvii. 15; Heb. xi. 11.

Saul.—First king of Israel, is called and anointed by the prophet Samuel. Son of Kish, father of Jonathan (David's faithful friend), and of Michal, David's wife, (1 Sam. x. 1—24). Saul persecutes David (1 Sam. xviii. 29; xix. 1, 2), and forsakes the God of Israel. His son, Jonathan, slain by the Philistines, and after his defeat, Saul kills himself, 1 Sam. xxxi. 6.

Semei.—See genealogy, Luke iii. 26.

Sennacherib.—King of Assyria, succeeds his father, Shalmaneser, 2 Kings xviii. 13. Attacks Hezekiah, king of Judah; his army destroyed by the angel of the Lord, xix. 35. He is slain by his own sons, Adramelech and Sharezer, at Nineveh; succeeded by Esarhaddon, ver. 37.

Seth.—The son born to Adam after the death of Abel, Gen. v. 3.

Shadrach.—One of the three companions of Daniel, saved from the fiery furnace, Dan. i. 7; iii. 26.

Shallum.—Succeeds Zachariah, king of Israel, whom he puts to death, 2 Kings xv. 10, 14. Shallum is himself slain by *Menahem*, after a month's reign.

Shalmaneser.—King of Assyria, son and successor of Tiglath-pileser (2 Kings xvii. 3); besieges Samaria three years, and takes the Israelites into captivity. The three tribes east of Jordan had been taken into Media by his father, Tiglath-pileser, and in this second captivity the seven western tribes are taken beyond Assyria, according to the words of the prophet Amos, and other prophecies, 2 Kings xvii. 6.

Sheba.—The queen of the country supposed to be Ethiopia; visits Solomon, having heard of his wisdom, 1 Kings x.; she is spoken of by our Lord as "queen of the south," Matt. xii. 42.

Sheba.—2 Sam. xx. 1, 2. A Benjamite, who rebels against David, and is followed by all the tribes of Israel, except Judah. Sheba is killed by a woman at the gates of the city of Abel, where he was besieged by Joab, ver. 14—22.

Shebna.—The scribe (2 Kings xviii. 18), sent by Hezekiah to answer the impious Rab-shakeh, the messenger of Sennacherib.

Shem.—Son of Noah, whose descendants settled in Asia, Gen. v. 32.

Shemaiah.—The prophet sent to warn Rehoboam (1 Kings xii. 22) not to make war against their brethren of Israel, who had made Jeroboam king. Rehoboam thus retains only the two tribes, Judah and Benjamin.

Shiloh.—The sacred place near Jerusalem where the tabernacle with the ark was first set up by Joshua, and where it remained for 300 years, till the time of Eli,

Joshua xviii. ; 1 Sam. iv. 3. This name is also applied to Christ in the prophecy of Balaam: "The sceptre shall not depart from Judah till Shiloh come," Gen. xlix. 10.

Shimei.—Of the house of Saul; casts stones with imprecations against David, when he is driven from Jerusalem by the revolt of his son Absalom, 2 Sam. xvi. 5. Abishai, the son of David's sister, Zeruiah, seeks to slay him, but David forbids it, saying, "What have I to do with you, ye sons of Zeruiah?" 2 Sam. xix. 22. Shimei is afterwards put to death by Solomon.

Shishak.—King of Egypt. Jeroboam escapes to Egypt, seeking the protection of Shishak, when Solomon, on account of Ahijah's prophecy, seeks to kill Jeroboam, 1 Kings xi. 40.

Sihon.—King of the Amorites. His country taken by the Israelites, on his refusing to let them pass through his land, and himself slain, Numb. xxi. 23.

Simeon.—Son of Jacob and Leah; head of the tribe established on the coast, west of Judah.

Simeon.—See genealogy of Joseph, Luke iii. 30. Traced to Nathan, son of David.

Sisera.—Captain of Jabin's army. The Israelites had been twenty years "mightily oppressed" by Jabin, king of Canaan, when Deborah and Barak delivered their country out of his hand by the destruction of Sisera's army before Mount Tabor, Judges iv. 15. Sisera escapes, but is cruelly put to death by Jael, the wife of Heber the Kenite, ver. 17.

Solomon.—Son of David and Bathsheba. He succeeds to the throne by the appointment of David, when Adonijah usurped the kingdom, 1 Kings i. 32—40; 1 Chron. i. Solomon is anointed by Zadok the priest and Nathan the prophet. He rebuilds the Temple (2 Chron. vi., viii.), and many cities; but towards the close of his reign he forsakes the worship of God for the idols of Moab and Ammon, 1 Kings xi. 7. The ten tribes, under his servant Jeroboam, rise in revolt, and, on the death of Solomon, according to the word of the prophet Ahijah, the separate kingdom of Israel is set up under Jeroboam, B.C. 975; Solomon is succeeded by his son, Rehoboam, 1 Kings xi. 43.

Tiglath-pileser.—King of Assyria. Demands tribute from Ahaz, king of Judah, for sending his army to deliver him from the combined attack of Rezin, king of Syria, and Pekah, king of Israel, 2 Kings xvi. 5, 10. He had already taken many chief cities in Israel, and all the land of Naphtali, and carried them captive to Assyria. This is recorded as the first captivity of Israel, in the reign of Pekah, the usurper, 2 Kings xv. 25, 29; 2 Chron. xxviii. 21.

Toi.—King of Hamath, 2 Sam. viii. 10; 1 Chron. xviii. By his son, Joram, he sends vessels of gold and brass to King David.

Tribes of Israel, The Twelve.—Gen. xxix., xxx.; Numb. i. 1. Reuben, Simeon, Judah, Issachar, Zebulun, Ephraim, Manasseh, Benjamin, Dan, Asher, Gad, Naphtali. The tribe of Levi is not here named as one of the twelve tribes in the division of the land, as the Levites

were dedicated to the service of the Temple in the place of the first-born sons of the whole house of Israel, Numb. iii. 6—13. Forty-eight cities in the different tribes were allotted to the Levites in compensation, Joshua xxi. 1—3.

Uriah.—The Hittite, husband of Bathsheba. Nathan the prophet is sent to reprove David for his sin in causing Uriah's death, 2 Sam. xi. 6. Nathan's parable of the ewe lamb, and the death of his child, bring David to a sorrowful repentance, 2 Sam. xii.

Urijah.—The priest, who basely complies with the order of Ahaz, king of Judah, to make an altar for idolatrous worship, according to the pattern of the heathen temple at Damascus, 2 Kings xvi. 11, 16.

Urijah.—Son of Shemaiah. He repeats the warning prophecy of Micah and Jeremiah, of the approaching destruction of Jerusalem, Jer. xxvi. 20, 23. He escapes to Egypt, but is sent back to Jehoiakim, and put to death. Jeremiah is saved by Ahikam, the minister of Josiah, Jer. 24.

Uzzah.—Son of the Levite, Abinadab, to whose house the ark had been taken, 2 Sam. vi. 7. The Kohathites were appointed to bear the ark. David had it conveyed with pomp, but not according to the order given by Moses. For this sin, Uzzah is smitten, and the ark is removed to the house of Obed-edom, for three months, till it is taken by the Kohathites to Jerusalem.

Uzziah.—King of Judah. Succeeds Amaziah, 2 Chron. xxvi. 1. He presumptuously resists Azariah the priest.

and offers the incense himself. He is smitten with leprosy; his son, Jotham, succeeds, ver. 18, 23. The vision of the glory of God recorded Isa. vi. 1, was given to the prophet Isaiah on the death of Uzziah, 2 Chron. xxvi. 23.

Vashti.—Queen of Ahasuerus, king of Persia; she is deposed because of her refusal to obey his summons, Esther i. 12—19. Esther, the adopted daughter of Mordecai the Jew, is raised to the throne, ii. 8.

Zachariah.—King of Israel; reigned six months, and was put to death by Shallum, the usurper, who held the throne only for one month, 2 Kings xv. 8, 13.

Zadok.—The priest, and Nathan the prophet, called by King David to anoint Solomon king over Israel, when Adonijah attempted to usurp the kingdom, 1 Kings i. 32.

Zebul.—He reveals to Abimelech, judge of Israel, the conspiracy of Gaal, Judges ix. 30.

Zebulun.—Son of Leah and Jacob, head of the tribe that settled in the north of Canaan.

Zechariah.—Son of the good priest Jehoiada, who saved Joash from Athaliah. For his faithfulness in warning the king against the sin of restoring idolatry in Jerusalem, Zechariah is cruelly put to death, 2 Chron. xxiv. 20—22.

Zechariah.—The prophet; cotemporary with Haggai, Ezra v. 1.

Zedekiah.—King of Judah, the last who ruled at Jerusalem; Zedekiah was a tributary king under Nebu-

chadnezzar. The third and final captivity of Judah was completed in this reign, 2 Kings xxiv. 17; xxv. 9, 10.

Zelophehad.—His daughters inherit their portion on failure of a male issue, Numb. xxxvi. 2—10.

Zephaniah.—The prophet, cotemporary with Jeremiah: he prophesied in the reign of Josiah, king of Judah, Zeph. i. 1.

Zerubbabel.—By the decree of Cyrus, the Jews, under Zerubbabel and Nehemiah, return to Jerusalem, Ezra ii. 2. He is succeeded by Ezra in the government of Judea, Ezra vii. 1.

Zeruiah.—The sister of David. Her sons, Joab, Abishai, and Asahel, are the three most noted of David's captains, 2 Sam. ii. 18; 1 Chron. ii. 16. Abner is afterwards taken into the king's favour, and supersedes Joab, who in jealousy puts Abner to death. It was on that occasion the king, in his old age, laments the death of Abner, saying: "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men, the sons of Zeruiah, be too hard for me: the Lord shall reward the doer of evil according to his wickedness," 2 Sam. iii. 38, 39.

Zibah.—Servant of Mephibosheth, son of Saul, who, on the rebellion of Absalom, obtains by fraud the inheritance of his master, 2 Sam. xvi. 1, 4.

Zilpah.—Mother of Gad and Ashur, Gen. xxx. 12, 13.

Zimri.—Servant of Elah, king of Israel: he puts Elah to death, and is made king, 1 Kings xvi. 10. When

Jezebel fell into the hands of Jehu, she quotes this example: "Had Zimri peace, who slew his master?" Zimri is deposed by Omri, and perishes in the burning of the king's house.

Zimri.—The Israelite who was slain by Phinehas with the Midianitish woman, Numb. xxv. 14.

Zipporah.—Daughter of Jethro, the priest of Midian; wife of Moses, mother of Gershom and Eliezer, Exod. iv. 20; xviii. 4.

NAMES RECORDED IN THE NEW TESTAMENT.

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Agabus.—A prophet at Antioch, who foretells the great dearth that came to pass in the days of Claudius Cæsar, Acts xi. 28; xxi. 10.

Agrippa.—Son of the Herod Agrippa who put James to death, Acts xii. 1. Paul is brought by Festus before King Agrippa and Queen Bernice at Cæsarea, when he makes his noble defence, Acts xxvi. 1. Festus interrupts him, saying: "Paul, thou art beside thyself; much learning doth make thee mad." Then Paul appeals to King Agrippa: "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Paul would have been set free, but as he had appealed to Cæsar, Agrippa sent him bound to Rome, Acts xxvi. 32.

Ananias.—The high-priest who commands Paul to be smitten, Acts xxiii. 2; xxiv. 1.

Ananias.—A certain disciple at Damascus, sent to enquire, "in the house of Judas for one called Saul, of Tarsus," Acts ix. 10, 11. Ananias lays his hands on Saul, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And Saul received sight forthwith, and arose, and was baptized, ver. 18.

Ananias and Sapphira his wife, for their false-

hood, are smitten with death at the reproof of the apostle Peter, Acts v. 1, 5, 10.

Anna.—A prophetess (Luke ii. 36), the daughter of Phanuel, of the tribe of Aser; a widow of a great age. "And she coming in (when the Lord was circumcised) gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem," ver. 38.

Annas.—Father-in-law to Caiaphas (Luke iii. 2), the high-priest at the time that John the Baptist began his ministry. Both Annas and Caiaphas are here called high-priests. Annas held the office eleven years, and being deposed, he was succeeded by Caiaphas: Caiaphas was high-priest when our Lord was crucified.

Antipas.—Christ's faithful martyr, Rev. ii. 13.

Apollos.—The companion of Paul at Corinth. He was a Jew of Alexandria, an eloquent man, and mighty in the Scriptures, speaking boldly in the synagogue at Ephesus, "where he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ," Acts xviii. 24, 28.

Apostles.—The names of the twelve Apostles are given (Matt. x. 1; Luke vi. 14) in the following order:—Simon Peter, and Andrew his brother (sons of Jonas); James, and John his brother (sons of Zebedee); Philip; Bartholomew; Matthew, called also Levi, son of Alpheus; Thomas, called Didymus; James, the son of Alpheus; Judas, his brother, called also Lebbeus, whose surname was Thaddeus (Matt. x. 3); Simon Zelotes, a native of Cana of Galilee, and therefore called Simon the Canaanite; *Judas Iscariot, a native of Carioth.*

Aquila.—A Jew, living at Corinth, with whom Paul worked as a tent-maker. Aquila had been lately banished from Rome by Claudius, with his wife Priscilla, Acts xviii. 2; Rom. xvi. 3, 4. Aquila hears Apollos teaching in the synagogue, and explains to him “the way of God more perfectly,” Acts xviii. 26.

Archelaus.—Son of the Herod who had sought to put Jesus to death. Archelaus was governor of a portion only of Judea, Matt. ii. 22. Galilee was not under his jurisdiction, and therefore Joseph took Jesus to the remote village of Nazareth, where he had lived before going to Bethlehem.

Archippus.—Paul’s Epistle to Philemon is addressed also to “Archippus, our fellow-soldier,” Philemon i. 2.

Aristarchus and Gaius, “men of Macedonia, Paul’s companions in travel,” Acts xix. 29. In the tumult raised by Demetrius at Ephesus, Aristarchus and Gaius are seized; but when Paul leaves Ephesus they are set free, and accompany him to Troas, a city of Mysia, Acts xx. 4.

Augustus Cæsar.—The Roman emperor, to whom Paul appealed to be heard, Acts xxv. 21. All the Roman emperors assumed the title of Augustus as well as that of Cæsar.

Barabbas.—The notable prisoner, guilty of sedition and murder. He was released by Pilate to “content the people,” when he delivered up the Saviour to be crucified, Matt. xxvii. 15; Mark xv. 7; Luke xxiii. 18; John xviii. 40.

Bar-jesus.—See Elymas the sorcerer, Acts xiii. 6, 11.

Barnabas.—A Levite of Cyprus, called also Joses, Acts iv. 36. He was the first of the disciples to lay his possessions at the feet of the Apostles. He first brought to the Apostles at Jerusalem the tidings of Saul's miraculous conversion, chap. ix. 27. He is called to preach the Gospel to the Gentiles, and to be the companion of Paul in this work (chap. xiii. 2), and preaches at Antioch, ver. 43. Paul and Barnabas separated at Antioch, Paul taking Silas. Barnabas "took John, whose surname was Mark, and sailed unto Cyprus," chap. xv. 39.

Barsabas.—Called Justus: one of the two disciples called to fill the place of Judas. Matthias is chosen, Acts i. 23.

Bartholomew.—Called by the Lord to be one of the twelve Apostles, Matt. x. 3; Mark iii. 14, 18; Luke vi. 13.

Bernice.—The queen; wife of King Agrippa, before whom Paul pleads at Cæsarea, Acts xxv. 13.

Caiaphas.—The high-priest, Matt. xxvi. 57; John xviii. 13. "And they led Jesus away to Caiaphas the high-priest, where the scribes and the elders were assembled." Caiaphas had "counselled the Jews that it was expedient that one man should die for the people, and that the whole nation perish not," John xi. 49.

Candace.—Queen of Ethiopia, whose servant was converted by Philip, Acts viii. 27.

Claudius Lysias.—The chief captain, who sends Paul under an escort to Felix, Acts xxiii. 26.

Cleophas.—Father of James the Less, called also Alpheus, Mark xv. 40. Cleophas was one of the two disciples who discoursed with the Lord after His resurrection, when He walked with them on the road to Emmaus, Luke xxiv. 13, 18; his wife Mary stood by the cross of Jesus, John xix. 25.

Cornelius.—A Roman centurion, living at Cæsarea. From his observing the Jewish hour of prayer (the ninth hour), it is probable Cornelius had heard of the preaching of Christ and His Apostles, and was thus no longer an idolater, but one “who feared God with all his house,” (Acts x. 2); and therefore he receives Peter as soon as he declares his mission to him, ver. 25. Thus Peter, to whom the Lord had given a special commission, was the first to open the door of the Christian Church to the *Jews* at Pentecost, and to the *Gentiles* when sent to Cornelius.

Crispus.—Of Corinth; chief ruler of the synagogue, who “believed on the Lord with all his house,” Acts xviii. 8.

Cyrenius.—Governor of Syria (Luke ii. 2) when Joseph and Mary went to Bethlehem for the taxing.

Damaris.—A woman of Athens, converted by Paul’s preaching, Acts xvii. 34.

Demas.—The companion of Paul for a short time, who afterwards forsook him and departed to Thessalonica, 2 Tim. iv. 10.

Demetrius.—The craftsman at Ephesus, who made silver shrines for Diana, the goddess of the Ephesians. He raises a tumult against Paul, and compels him to leave the city, Acts xix. 24, 28; xx. 1.

Didymus.—Thomas the Apostle, called Didymus, John xi. 16; xx. 24. (See Thomas.)

Dionysius.—The Areopagite, converted by Paul's preaching at Athens, Acts xvii. 34.

Diotrephes.—Who opposed the Gospel "because he loved the pre-eminence," spoken of by the Apostle, 3 John 9.

Docetæ.—This sect had arisen in the days of the Apostle John, denying the real manhood of Christ. The First Epistle of John was written especially to guard the Church against this heresy (1 John i.), as also against the heresy of Cerinthus, who denied the divinity of our Lord, 1 John iv. 15.

Dorcas.—See Tabitha, Acts ix. 36.

Drusilla.—Wife of Felix; a Jewess, Acts xxiv. 24.

Elymas.—The sorcerer (Acts xiii. 6), called also Barjesus, a Jew; associated with Sergius Paulus, the deputy of the island of Paphos. He was smitten with blindness by Paul when he sought to turn the deputy from the faith, Acts xiii. 6, 11.

Eneas.—The sick man at Lydda, healed by Peter, Acts ix. 33.

Epaphras.—A faithful minister of Christ, sent to the Colossians, Coloss. i. 7; iv. 12.

Epaphroditus.—Sent by Paul to the Philippians, Philip. ii. 25.

Erastus and Timotheus sent into Macedonia by Paul, Acts xix. 22.

Eutychus.—The young man who fell from the upper loft. St. Paul restores him to life. This miracle took place at Troas, Acts xx. 9.

Felix.—Appointed governor of Judea by the Roman emperor, Claudius. When Paul is seized by the authorities at Jerusalem, the chief captain, to protect him against the conspiracy of the elders and priests, sends Paul under a strong escort to Felix, Acts xxiii. 12, 16, 23, 35. In answer to the accusation brought against him by Tertullus the orator (chap. xxiv. 1), Paul makes his defence before Felix and his wife Drusilla, at Cæsarea, ver. 24: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, 'Go thy way this time; when I have a more convenient season, I will call for thee,'" ver. 25.

Festus.—Called also Porcius Festus. "After two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound," (Acts xxiv. 27), at Cæsarea.

Gabriel.—The angel sent to Zacharias whilst serving as "the priest in the Temple of the Lord. And the whole multitude of the people were praying without at the time of incense," Luke i. 1—11. Gabriel, standing on the right side of the altar, said to him, "Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." The same angelic messenger was sent six months after-

wards "from God, unto a city of Galilee called Nazareth, to a virgin, whose name was Mary, of the house of David." And being troubled at the salutation, the angel said unto her, "Fear not, Mary, for thou hast found favour with God," ver. 30. "Thou shalt bring forth a son, and thou shalt call His name Jesus. . . . He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end," vers. 31, 33. Gabriel was also the angelic messenger sent to Daniel to interpret the visions respecting the four great kingdoms that should arise, Dan. viii. 16; ix. 21.

Gaius and Aristarchus, men of Macedonia, who joined Paul in that country. They accompany Paul to Ephesus, where Demetrius, the maker of Diana's silver shrines, raises a tumult, and Gaius and Aristarchus are seized by the people, Acts xix. 29.

Galatians.—St. Paul preached in the country of Galatia (situated in the north of Asia Minor), about the years 51 and 53 A.D., on his second and third Apostolical journeys. His Epistle to the Churches of Galatia was probably written soon after his first visit, Gal. i. 6.

Gallio.—The deputy of Achaia, before whom Paul was taken by the Jews, Acts xviii. 12. Gallio dismisses him; for, it is added, "Gallio cared for none of those things."

Gamaliel.—A Pharisee, and Doctor of the Law. He warns the Jews not to resist the work of the Apostles, saying: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it," Acts v. 38, 39.

Herod the Great.—The first Jewish king of that name, Matt. ii. 1. He seeks to destroy the infant Saviour, and puts to death all “the children that were in Bethlehem and the coasts thereof, from two years old and under.” There are no less than seven Herods mentioned in the New Testament: (1.) Archelaus, governor of Judæa and Samaria, Matt. ii. 22. (2.) Herod Antipas, Tetrarch of Galilee (Matt. xiv. 1; Luke iii. 1), who caused John the Baptist to be beheaded, Matt. xiv. 10. To this Herod Antipas, Pilate sent Jesus, Luke xxiii. 7. (3.) Philip, Tetrarch of Ituræa and Trachonitis, Luke iii. 1. (4.) Herod Philip, his son, Matt. xiv. 3. These four Herods were the sons of Herod the Great. (5.) Herod Agrippa, grandson of Herod the Great. He put to death James, the brother of John, Acts xii. 1, 2; his death is recorded in the twenty-third verse of this chapter. (6.) Herod, king of Chalcis, brother of Herod Agrippa. (7.) Herod Agrippa, younger son of the elder Herod Agrippa: is appointed to succeed to the kingdom of Chalcis by favour of the emperor Claudius, Acts xxv. 13.

Herodias.—Wife of Philip, whose daughter demands of Herod the head of John the Baptist, Matt. xiv. 8.

Jairus.—One of the rulers of the synagogue at Nazareth. For we learn by Matt. ix. 1, that Jesus had passed from the country of the Gergesenes, and come “into His own city.” On His way to the house of Jairus, the Lord heals the poor woman who sought to touch the “hem of His garment.” He raises from death the young daughter of Jairus, Mark v. 22, 24, 25.

James, and his brother **John**, sons of Zebedee, called by the Lord to be His Apostles. "And they immediately left the ship and their father, and followed Him," Matt. iv. 21. Peter, James, and John were the three Apostles selected by the Lord to be with Him on the Mount of Transfiguration, Matt. xvii. 1; on the occasion of His miracle that raised to life the daughter of Jairus, Mark v. 37; and again on the last night in the garden before His betrayal, Mark xiv. 33. James was put to death by Herod Agrippa, Acts xii. 1, 2.

James.—Surnamed James the Less, the son of Alphaeus, or Cleophas, Mark xv. 40. Called to be one of the Lord's twelve Apostles, Matt. x. 3. In the Epistle to the Galatians (chap. i. 19), he is called "the brother of the Lord." This may be explained by his mother Mary, the wife of Cleophas, being related to the mother of the Lord. James is the author of the epistle that bears his name. He resided at Jerusalem after the martyrdom of Stephen, and presided at the first council of Jerusalem, which was called together to determine the question respecting circumcision; and he is believed to have been the first bishop of Jerusalem, Acts xv. 13—19.

Jason.—One of the brethren at Thessalonica, who is accused by the Jews of receiving the Apostle Paul, and Silas, Acts xvii. 5—7.

John.—"The beloved disciple," called by the Lord to be one of His twelve Apostles. James and John, the sons of Zebedee, and Peter are the Apostles most often named as associated with the Lord, Matt. iv. 22. John is the only Apostle that survived the destruction of *Jerusalem*: he wrote his three epistles towards the close

of his life, A.D. 90. He was banished to the island of Patmos, in the latter part of the reign of Domitian. It was there that "God gave unto him the revelation of Jesus Christ, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel to His servant John," Rev. i. 1.

John the Baptist.—The angel Gabriel was sent to Zacharias to give him the promise of a son, who "should be great in the sight of the Lord." "And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias; . . . to make ready a people prepared for the Lord." His father Zacharias was of the tribe of Levi, and his mother Elisabeth, "of the daughters of Aaron," Luke i. 5. He preached repentance to the people who flocked to hear him, and baptized in the river Jordan, where the Lord, before He entered on His ministry, came to him to be baptized with water. After a short ministry of six years, he is thrown into prison by Herod, and put to death a year afterwards to please Herodias, the wife of Herod's brother Philip, Matt. xiv. 11.

Joseph.—The genealogy of Joseph, husband of Mary, is traced in St. Luke's Gospel to Nathan, the son of David. (See the table of genealogy.)

Joseph.—Of Arimathæa; "an honourable counsellor, who also waited for the kingdom of God," Mark xv. 43. He "went in boldly unto Pilate, and craved the body of Jesus." He clothed it in fine linen, and laid it in a new sepulchre, hewn out of the rock, in the presence of Mary Magdalene and Mary the mother of Joses, Mark xv. 47. *This last-named Mary is believed to be the mother of the*

Lord, by the passage in Mark vi. 3, where Joses is named as the son of Mary: "Is not this the carpenter, the son of Mary, the brother of James and *Joses*?"

Joseph.—Called Barsabas; named with Matthias to fill the place of Judas, Acts i. 23. Matthias is chosen.

Judas Iscariot.—One of the twelve Apostles; a native of Carioth, a town of Judah, from whence it is supposed he derived his name Iscariot. The betrayal of his Lord, his repentance, the casting away of the thirty pieces of silver in the Temple, and the self-destruction that quickly followed, are recorded in detail by St. Matthew, and again by the Apostle Peter, in his first address to the disciples after the Resurrection, Acts i. 18; Matt. xxvii. 3, 5.

Lazarus.—Of Bethany; raised by our Lord four days after death, John xi. His restoration to life is recorded only by John; for, according to tradition, Lazarus lived thirty years after this miracle, and only St. John survived him. Any record of this miracle during the life of Lazarus would have exposed him to the malice of the Jews. His two sisters, Mary and Martha, had previously known the Lord, for Mary speaks of their brother as "he whom Thou lovest," ver. 3.

Lebbæus.—One of the twelve Apostles, called also Judas, the brother of James, Matt. x. 3. (See Apostles.)

Levi.—Son of Alphæus, the publican, sitting at the receipt of custom when called by the Lord to be one of His twelve Apostles. In St. Matthew's Gospel he is called "*Matthew*," and in St. Mark's, "Levi, the son of Alphæus,"

Matt. ix. 9; Mark ii. 14. And the facts recorded being the same, there can be little doubt that Levi the publican is Matthew the Evangelist. He was a native of Galilee, and continued to preach the Gospel with the other Apostles after the Ascension, for some time in Judæa: his subsequent history is not known.

Lucius.—Of Cyrene; one of the teachers at Antioch, Acts xiii. 1. St. Paul also mentions him as his “kinsman,” Rom. xvi. 21.

Luke.—The Evangelist; the writer also of the Acts of the Apostles. In this Gospel more full details are given of the birth of John the Baptist and of the Lord than in the other Gospels. Luke is believed to have accompanied Paul into Macedonia, and he continued his companion for several years. The word “we” being used in the narrative of Paul’s shipwreck, it may be inferred that Luke was with him. He is named, Col. iv. 14, as “Luke, the beloved physician;” also, 2 Tim. iv. 11, “Only Luke is with me.”

Lydia.—“A certain woman named Lydia, a seller of purple, of the city of Thyatira, . . . attended unto the things which were spoken by Paul.” “And when she was baptized and her household,” she constrained Paul and Silas to remain in her house, Acts xvi. 14.

Lysanias.—Tetrarch or governor of Abilene, when John began to baptize, in the fifteenth year of Tiberius, Luke iii. 1. Abilene was the north-east boundary of Galilee, towards Damascus; Ituræa and Trachonitis were the two provinces south of Abilene, under the government of *Philip*.

Magi.—The wise men from the East who came to seek for the king of the Jews, Matt. ii. 1.

Malchus.—The servant of the high-priest. Peter smites him with his sword, cutting off his right ear. The Lord heals him, John xviii. 10; Luke xxii. 50.

Manaen.—One of the teachers at Antioch, Acts xiii. 1.

Marcus or Mark.—Called also John, Acts xii. 12. He accompanies Saul and Barnabas (ver. 25), but leaves them at Perga, and returns to Jerusalem. Paul therefore takes Silas in his second journey, and Barnabas chooses Mark for his companion. It is not certain whether Mark here named is the author of the Gospel.

Martha.—Sister of Lazarus, John xi. 1; named first (Luke x. 38) as the sister who received the Lord into her house, whilst Mary sat at His feet. She is warned by the Lord: "Thou art careful and troubled about many things: but one thing is needful," ver. 42.

Mary.—Sister of Martha and Lazarus, who anoints the Lord "with spikenard, very precious," John xii. 3.

Mary.—The mother of the Lord, Luke i. 26. Her thanksgiving prayer is preserved in our evening service as the Magnificat, ver. 46. Our Lord's last words commended her to the care of His beloved disciple, John xix. 27. She is last named (Acts i. 14) as waiting in the upper chamber in prayer.

Mary Magdalene.—Whom the Lord had healed, Luke viii. 3. She stood at His cross with His mother, *and Mary the wife of Cleophas*, and Salome "the mother

of Zebedee's children," Matt. xxvii. 56, 61; Mark xv. 40; xvi. 1; John xix. 25; xx. 1. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils," Mark xvi. 9.

Matthew.—Called also Levi, son of Alphæus, a native of Galilee, a collector of the taxes raised by the Romans on all goods and persons crossing the sea of Galilee. He receives the Lord in his house, where many publicans and others assemble. After the Ascension he continued with the other Apostles to preach the Gospel in Judæa. He is last named in Acts i. 13.

Matthias.—Acts i. 26. Is chosen by the Apostles to fill the place of Judas: "And he was numbered with the eleven Apostles."

Mnason.—A man of Cyprus, with whom Paul lodged at Jerusalem on his last visit there, Acts xxii. 16.

Nathanael.—A native of Cana in Galilee.. Philip, finding Nathanael, said unto him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nathanael answered, "Can there any good thing come out of Nazareth?" Philip said, "Come and see." Jesus saw Nathanael coming, and said of him, "Behold an Israelite indeed, in whom is no guile!" John i. 45, 50. Nathanael was with Peter, Thomas, James and John, and two other disciples, when the Lord appeared to them at the sea of Tiberias, John xxi. 2.

Nicanor.—One of the seven deacons appointed to administer the charities of the Church, Acts vi. 5.

Nicodemus.—A ruler of the Jews ; a member of the great council. He feared to give offence to the Pharisees and other rulers, and therefore went to Jesus by night, believing that His miracles had proved Him to be sent of God, John iii. 1, 2. After Christ's discourse with him in private, Nicodemus appears again in the council, when the Pharisees would have taken Jesus. On their asking, "Have any of the Pharisees believed on Him?" (John vii. 48), Nicodemus answers, "Doth our law judge any man before it hear him, and know what he doeth?" ver. 51. "He brought a mixture of myrrh and aloes, about an hundred pound weight," to embalm the body of the Lord, John xix. 39.

Nicolas.—A proselyte of Antioch ; also chosen to be one of the seven deacons, Acts vi. 5.

Niger.—See Simeon.

Onesimus.—Called by Paul a faithful and beloved brother, Col. iv. 9. He is sent by Paul to Philemon, from Rome, Phil. 10.

Onesiphorus.—One who ministered to Paul when all in Asia had turned away from him, 2 Tim. i. 16.

Paul.—Called also Saul, Acts viii. 1 : "And Saul was consenting unto his death," (the death of Stephen, the first martyr). Saul, the Jew of Tarsus, a Benjamite, a Pharisee, zealous for the traditions of the fathers, is arrested on his way to Damascus, where he went to seek out the teachers of the new doctrine. The voice of the Lord calls him by name : "Saul, Saul, why persecutest thou Me?" And he said, "Who art Thou, Lord?" Acts ix. 4, 5. His eyes are closed for a time to the light

of day, until Ananias is sent to the house of Judas at Damascus, to lay hands upon him; "and forthwith Paul received sight, and arose, and was baptized. . . . And straightway he preached Christ in the synagogues, that He is the Son of God," ver. 20. "And Barnabas took him to the Apostles. . . . And he was with them at Jerusalem," (vers. 27, 28,) preaching boldly in the name of the Lord Jesus.

Paul's history is continued Acts xiii. From the account St. Paul gives of his conversion, we learn that before he conferred with the Apostles, he went into Arabia, and then returned to Damascus: "And three years afterwards he went to Jerusalem, and abode with Peter fifteen days," Gal. i. 17, 19. He did not return to Jerusalem for fourteen years.

During this time Peter had been sent to declare the Gospel to the Gentiles, after the vision that first revealed to him that he was no longer to look upon as unclean "what God hath cleansed," Acts x. 15.

The death of Herod, who persecuted the Church, had just taken place when Paul returned with Barnabas from Jerusalem, Acts xii. 23. At Antioch, Paul and Barnabas are separated for the work, to preach the Gospel to the Gentiles, and sail for Cyprus. At Paphos, Elymas is smitten with blindness for "seeking to turn away the deputy, Sergius Paulus, from the faith," Acts xiii. 7. From thence they come to Antioch, where the Jews persecute them, and expel them from their coasts, ver. 50. At Lystra, the lame man is healed, and the people, on seeing this miracle, believe them to be gods come down in the likeness of men.

Paul and Barnabas go to Jerusalem, to receive instruc-

tion from the council respecting circumcision. They return to Antioch, (Acts xv. 30); Paul takes Silas for his companion, and separates from Barnabas, and goes into Macedonia, chap. xvi. 10, 12. He remains at Philippi, the chief city of that part of Macedonia, in the house of Lydia, ver. 15. Paul and Silas are here thrown into prison on account of the miracle performed upon the young woman possessed with a spirit of divination, vers. 16—20. From this prison they are delivered by the earthquake that opens the prison doors, (ver. 26,) and the jailer is converted.

Paul and Silas preach next at Thessalonica, where the rulers of the city raise the people against them, and Paul and Silas are sent by night to Berea. From Berea Paul goes alone to Athens (Acts xvii. 15), where he preaches in the Areopagus. From thence he goes to Corinth (chap. xviii.), where he is received by Aquila and Priscilla. Here he is brought before Gallio the deputy, "who cared for none of these things."

Paul next preaches at Ephesus, where he baptized the disciples, and the gifts of the Holy Ghost are given to the Ephesians, as on the day of Pentecost, Acts xix. 6. The people raise a tumult against Paul, and he returns to Macedonia, chap. xx. 1.

At Troas Paul raises the young man Eutychus, "who had fallen from the upper loft," Acts xx. 9, 10. He returns to Jerusalem, where he is received in the house of "one Mnason of Cyprus." Paul is taken before Ananias the high-priest, who orders him to be smitten, chap. xxiii. 1—5. To rescue Paul, Lysias, the chief captain, sends him under an escort to Cæsarea, to Felix the governor. Here he is accused by Tertullus the orator; but when

Felix hears Paul's defence, he lets him have liberty, under the charge of a centurion, chap. xxiv. 23.

Festus being made governor in the room of Felix, goes to Cæsarea to give judgment on Paul; but on his appealing to Cæsar, Festus refers the matter to King Agrippa, who calls Paul before him to the judgment-hall, saying to him, "Paul, thou art permitted to speak for thyself," Acts xxvi. 1. It is then Paul makes his last and final appeal. At the close of it, King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." And unto Festus he said, "This man might have been set at liberty, if he had not appealed unto Cæsar." Then Paul is sent under the charge of Julius, "a centurion of Augustus' band," to Rome, to be judged by Cæsar; Aristarchus, a Macedonian, of Thessalonica, accompanies him; and on his voyage to Rome the ship is wrecked on the coast of Melita, the island now called Malta, chap. xxvii. Paul remained on the island for three months, and healed many that were sick. He shook off the deadly viper, "and felt no harm." And when the people saw this, "they changed their minds, and said that he was a god," chap. xxviii. 6. By prayer he heals the father of Publius, "chief man of the island."

A vessel from Alexandria then takes the centurion with Paul and the other prisoners to Rome, where Paul is "suffered to dwell by himself with a soldier that kept him." Three days after his arrival, Paul called the chief of the Jews together, who receive him willingly, saying, "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. . . . And there came many to him into his lodging: to whom he expounded and testified the kingdom of

God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him," chap. xxviii. 22 – 31.

When Paul wrote his Epistle to the Romans, he had not been to Rome, but he had probably heard from Aquila and Priscilla of the early converts in that city.

Ecclesiastical history fixes the death of Paul, A.D. 64, during the persecution of the Christians by Nero.

Peter.—Son of Jonas; was born at Bethsaida, a city of Upper Galilee, John i. 44. He lived with his brother Andrew at Capernaum, a town on the lake of Gennesareth, or sea of Tiberias. Andrew being a disciple of John the Baptist, had heard the words of John: "Behold the Lamb of God!" John i. 36, 40. He believed and followed the Lord, and brought his brother Simon Peter to Jesus, who when He saw him, said, "Thou art Simon the son of Jona: thou shalt be called Cephas (Peter), which is by interpretation a stone," ver. 42. Peter and Andrew are afterwards called to be Apostles. Peter, James, and John were the three Apostles who were chosen to be with Him on several occasions, when the other Apostles were absent,—on the mount of Transfiguration; when Jesus restored to life the daughter of Jairus; and when the Lord prayed in the garden before His crucifixion. Peter and John prepared the Passover, and to Peter were first taken the tidings of Christ's resurrection by the express desire of the angel, whom Mary Magdalene and Mary the

mother of Joses found at the holy sepulchre. To Peter the Lord commends His Church in the words, "Thou art Peter, on this rock will I build My Church," Matt. xvi. 19. And the last words of the Lord commended His flock to Peter, in the words thrice repeated, "Feed My sheep," John xxi. 15, 17. The account of his failure of faith in denying the Lord is recorded in all the Gospels.

The subsequent history of Peter, who is generally associated with John, is contained in the first twelve chapters of the Acts. The chief miracles recorded are: the healing of the lame man at the Beautiful Gate of the Temple, by Peter and John, Acts iii.; the judgment upon Ananias and Sapphira, chap. v.; the healing of the sick man Æneas, at Lydda, chap. ix. 33; the raising of Tabitha (Dorcas) from death, chap. ix. 37, 41; and many others were healed by this Apostle.

Philip.—Called by the Lord to be one of His twelve Apostles, Luke vi. 14.

Philip.—One of the seven deacons chosen by the Apostles, Acts vi. 5. Philip preaches the Gospel at Samaria, chap. viii. 5: great power is given to him to heal the sick, ver. 7. Simon, the man who used sorcery, is baptized; but when Peter and John come to Samaria, Simon Magus (or the sorcerer) seeks to purchase the divine gifts with money, (vers. 18—24); to whom Peter answers, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Philip is directed to go to Gaza, where he meets the eunuch of Queen Candace returning from Jerusalem, ver. 40.

Pontius Pilate.—Governor of Judæa. He was appointed by Tiberius six years before the condemnation of

our Lord. The Lord is taken before Pilate by the chief priests and elders, Matt. xxvii. 1, 2. Pilate, knowing His innocence, sends Him to Herod (Herod Antipas, who had beheaded John), as Galilee was in his jurisdiction, Luke xxiii. 6, 7. Pilate had been warned by his wife, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him," Matt. xxvii. 19. Pilate then desired to release Jesus, but feared the Jews, and yielded to them: "And Pilate gave sentence that it should be as they desired," John xix. 6: "Take ye Him: for I find no fault in Him." And Pilate was sore afraid. The title on the Cross was written by Pilate: "Jesus of Nazareth, the king of the Jews." After governing Judæa for ten years, Pilate was deprived of his office, and was banished to Vienne in Gaul, where he put an end to his life.

Porcius Festus.—The governor of Cæsarea, who succeeds Felix. (See Festus.)

Prochorus.—One of the seven deacons, Acts vi. 5.

Rhoda.—When Peter was delivered from prison, he came to the house of Mary, the mother of John, whose surname was Mark. "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told them how Peter stood before the gate," Acts xii. 11—14.

Saul.—See Paul.

Silas.—Paul's companion, when Barnabas leaves him to take Mark, Acts xv. 40. Judas and Silas are named

as "chief men among the brethren," ver. 22; also a prophets: "Judas and Silas, being prophets, exhorted the brethren," ver. 32.

Simeon.—"A just man and devout, waiting for the consolation of Israel." He took the child Jesus in his arms, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation," Luke ii. 29, 30.

Simeon.—Called Niger; a teacher in the Church at Antioch. He is mentioned with Lucius and Manaen, who had been brought up with Herod the tetrarch, Acts xiii. 1.

Simon.—A tanner, with whom Peter tarried many days at Joppa. After the raising of Tabitha from the dead, and the healing of the palsied man Æneas at Lydda, a small town near Joppa, "many believed in the Lord," Acts ix. 33, 36, 42. Cornelius is directed to send for Peter, "who lodgeth with one Simon, a tanner," Acts x. 6.

Simon Magus, or Simon the sorcerer, "which beforetime in the same city used sorcery, and bewitched the people of Samaria," Acts viii. 9. He pretends to receive the teaching of Philip the evangelist, who preached the Gospel and worked miracles at Samaria, and is baptized by him; but when Peter and John are sent to Samaria to bestow the gift of the Holy Ghost on the converts, Simon offered money to the Apostles to obtain this gift. Peter rebukes him, saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money," ver. 18.

Simon the Cyrenian.—He is compelled by the Jews to bear the cross to Calvary, *Matt.* xxvii. 32; *Mark* xv. 32; *Luke* xxiii. 26.

Simon the leper, in Bethany, in whose house the Lord sat at meat when the “woman came with a box of spikenard, very precious, and poured it on His head,” *Matt.* xxvi. 7; *Mark* xiv. 3. This is also recorded of Mary, the sister of Lazarus, *John* xii. 3.

Simon Zelotes.—One of the twelve Apostles of the Lord; called also Simon the Canaanite: not to be confused with Simon Peter, the son of Zebedee, the favoured Apostle of the Lord. It is supposed he was a native of the village of Cana, and therefore called Simon the Canaanite, *Matt.* x. 4; *Mark* iii. 18; *Luke* vi. 15.

Sopater.—Of Berea; accompanies Paul into Asia with Gaius and Aristarchus, *Acts* xx. 4.

Stephen.—“A man full of faith, and of the Holy Ghost,” who did great wonders and miracles among the people, *Acts* vi. 5—8. He is called by the Apostles to be one of the seven deacons, *ver.* 5. The sects in the synagogue suborn witnesses who accuse him of blasphemy. His defence is a declaration of God’s covenant of mercy to the Jews; but his words excite his accusers to greater wrath, and Stephen is put to death by stoning, *Acts* vii. “And Saul was consenting unto his death,” *Acts* viii. 1.

Tabitha.—Called also Dorcas; a woman of Joppa, “full of good works and alms-deeds.” Peter is sent for from Lydda, where he had raised the palsied Æneas. “*He kneeled down, and prayed; and turning him to the*

body said, 'Tabitha, arise.' And she opened her eyes: and when she saw Peter, she sat up," Acts ix. 36, 40.

Tertullus.—The orator at Jerusalem, who accuses Paul before Ananias the priest, and Felix the governor, calling him a pestilent fellow and mover of sedition, Acts xxiv. 1, 5.

Timon.—One of the seven deacons, Acts vi. 5.

Timotheus.—The disciple at Lystra, the son of a certain woman who was a Jewess, and believed, but his father was a Greek, Acts xvi. 1. Paul took him as his companion and fellow-labourer in his second Apostolical journey. From 1 Tim. iv. 14, we learn that Timothy was appointed to the ministerial office by the laying on of hands by Paul himself, and "by the presbytery," and from that time he accompanied Paul. We learn from history that Timothy was bishop of Ephesus, the chief city of Asia. In 1 Tim. i. 3 it is said: "I besought thee to abide still at Ephesus, that thou mightest charge some that they teach no other doctrine." And this is confirmed by ver. 19, which implies that he was a judge of questions brought to him by the elders, or presbytery; and by ver. 22, "Lay hands suddenly on no man."

Trophimus and Tychicus.—Of Asia; named (Acts xx. 4) as the companions of Paul to Asia, with Sopater of Berea, Aristarchus, Gaius, and Timotheus.

Zacchæus.—The rich man at Jericho; the chief among the publicans. He sees the Lord as He passes, and in obedience to His word that He should that day abide in his house, Zacchæus received Him joyfully, Luke xix. 1, 10.

Zacharias.—Father of John the Baptist, husband of Elisabeth ; a priest at Nazareth. He receives from the angel Gabriel the promise of the birth of a son, who should go before the Lord in the spirit and power of Elias, Luke i. 15. At the circumcision of the child on the eighth day, the speech of Zacharias was restored, and he prophesied, saying, "Blessed be the Lord God of Israel ; for He hath visited and redeemed His people," Luke i. 68. This hymn is the Benedictus of our Morning Service.

OLD TESTAMENT.



APPENDIX.

PREFACE.

THE object of this Appendix is to arrange in alphabetical order the names contained in each book of the sacred Scriptures, so that the student may at once be able to test his knowledge of the history connected with each of these names.

Should the memory of the student fail, a reference to the Manual will at once give him the chief events recorded ; and if that short notice is insufficient, the original text may be consulted without difficulty, as the Scripture reference is given to every name.

APPENDIX.

NAMES CONTAINED IN EACH BOOK OF THE OLD TESTAMENT,

ARRANGED IN ALPHABETICAL ORDER.

GENESIS.

THE first five Books of the Bible, commonly called the Pentateuch, were written by Moses. The first book, called Genesis, which signifies "generation," contains the history of the creation of the world, God's covenant with Noah and with Abraham, of the history of the Patriarchs, and the settlement of the Israelites in Egypt. It comprehends a period of about 2369 years.

NAMES CONTAINED IN THE BOOK OF GENESIS.

Abel.	Bilhah.	Enos.
Abimelech.	Cain.	Ephraim.
Abraham.	Cainan.	Ephron.
Adam.	Canaan.	Esau.
Ammon.	Chedorlaomer.	Eve.
Arphaxad.	Cush.	Gad.
Asenath.	Dan.	Gomer.
Asher.	Dinah.	Hagar.
Asshur.	Eber.	Ham.
Benjamin.	Elam.	Haran.
Bethuel.	Enoch.	Hebrew (Eber)

Heth.	Levi.	Peleg.
Isaac.	Lot.	Pharaoh.
Ishmael.	Magog.	Potiphar.
Issachar.	Manasseh.	Rebekah.
Jacob.	Melchizedek.	Reuben.
Japheth.	Meshech.	Salah.
Joktan.	Methuselah.	Sarah.
Joseph.	Milcah.	Seth.
Jubal.	Mizraim.	Sheba.
Judah.	Moab.	Shem.
Keturah.	Nahor.	Simeon.
Laban.	Naphtali.	Terah.
Lamech.	Nimrod.	Zebulun.
Leah.	Noah.	Zilpah.

EXODUS.

THE second book of Moses contains a history of about 145 years, and records the departure of the Israelites out of Egypt, under the guidance of Moses and Aaron; their journey through the wilderness, the delivery of the Law from Mount Sinai, and the building of the tabernacle.

NAMES CONTAINED IN THE BOOK OF EXODUS.

Aaron.	Gershon.	Miriam.
Abihu.	Hur.	Moses.
Aholiab.	Ithamar.	Nadab.
Amalek.	Jethro.	Pharaoh.
Amram.	Jochebed.	Phinehas.
Bezaleel.	Kohath.	Plagues of Egypt.
Eleazar.	Korah.	Zipporah.
<i>Elisheba.</i>	Merari.	

LEVITICUS.

THE third book of Moses contains the orders for the sacrifices and services of the tabernacle, for which the tribe of Levi was consecrated. These services and laws could alone preserve the nation of Israel from the idolatry of the heathen world, and were prophetic of the promised Saviour and the spiritual religion of Jesus Christ.

NAMES CONTAINED IN THE BOOK OF LEVITICUS.

Aaron.	Ithamar.
Abihu.	Moses.
Eleazar.	Nadab.

NUMBERS.

The fourth book of Moses contains an account of the census, or numbering taken of the Israelites, on two occasions; the first in the beginning of the second year after their departure from Egypt; the second in the plains of Moab, towards the conclusion of their journey in the wilderness. This book comprehends a period of about thirty-eight years, recording the consecration of the tabernacle, and the journeys and encampments of Israel under the guidance of Moses and Aaron.

NAMES CONTAINED IN THE BOOK OF NUMBERS.

Aaron.	Anak.	Caleb.
Abiram.	Baal.	Cosbi.
Amalek.	Balaam.	Dathan.
Amram.	Balak.	Edom.

Eldad.	Kohath.	Nashon.
Eleazar.	Korah.	Og.
Gad.	Levi.	Phinehas.
Gershom.	Medad.	Reuben.
Hobab.	Merari.	Sihon.
Ithamar.	Miriam.	Sisera.
Jochebed.	Moses.	Zelophehad.
Joshua.	Nadab.	Zippor.

DEUTERONOMY.

THE fifth and last book of the Pentateuch is called "Deuteronomy," a word composed of two Greek words signifying a repetition of the Law. It may be considered as a commentary on the Decalogue, and a further enactment of civil, military, and religious laws, omitting, for the most part, what related to the Priests and Levites. These last directions to the Israelites were given by Moses shortly before his death, in the fortieth year after the departure from Egypt, 2552 A.M. The book concludes with the death of Moses on Mount Nebo, from whence he had a view of the promised land, and foresaw the speedy accomplishment of God's promises. He died in the hundred-and-twentieth year of his age, when "his eye was not dim, nor his natural force abated."

NAMES CONTAINED IN THE BOOK OF DEUTERONOMY.

Aaron.	Joshua.
Caleb.	Moses.
Eleazar.	Sihon.

The twelve tribes of Israel each named and blessed by *Moses*, chap. xxxiii.

JOSHUA.

THIS is the first of the historical books of the Old Testament, and continues the sacred history from the death of Moses to the deaths of Joshua and Eleazar, a space of about thirty years. It contains the account of the conquest and division of the land of Canaan. The last five verses, recording the death of Joshua, were added by one of his successors, probably by Phinehas, or Samuel.

NAMES CONTAINED IN THE BOOK OF JOSHUA.

Achan.	Joshua.
Adoni-zedek.	Othniel.
Balaam, slain.	Phinehas.
Caleb.	Rahab.
Eleazar.	Zelophehad of Manasseh.

JUDGES.

THE second historical book contains the history of Israel from Othniel to Samson, a period of about 309 years, from the death of Joshua to that of Samson. This book continues the account of the farther conquests of the Israelites in the land of Canaan, of their disobedience, and consequent subjection to the king of Mesopotamia.

NAMES CONTAINED IN THE BOOK OF JUDGES.

Abimelech.	Dan.	Gideon.
Achsah.	Deborah.	Heber.
Adoni-bezek.	Delilah.	Jael.
Barak.	Eglon.	Jair.
Caleb.	Ehud.	Jephthah.
Chushan-rishathaim.	Gaal.	Jerubbaal.

Joash.	Oreb.	Tola.
Jonathan.	Othniel.	Zalmunna.
Jotham.	Samson.	Zeba.
Manoah.	Shamgar.	Zebul.
Micah.	Sisera.	Zeeb.

RUTH.

THIS book was written after the birth of David (Ruth iv. 22), and traces the history of the royal line of David to the tribe of Judah. Prophecy foretold that the Messiah promised to the Jews was to be of royal descent; and this important history establishes the genealogy of our Lord as recorded in the two Gospels of Matthew and Luke. The date of this book, as given in Scripture, is B.C. 1322; but it is probably of a later date, as David was the great-grandson of Ruth, and it is sometimes fixed at B.C. 1250.

NAMES CONTAINED IN THE BOOK OF RUTH.

Boaz.	Naomi.
Chilion.	Obed.
Elimelech.	Orpah.
Mahlon.	Ruth.

The genealogy of David from Judah is here given :—

Judah.
|
Pharez.
|
Hezron.
|
Ram.
|
Amminadab.

Ammiadab.

|
Nahshon.

|
Salmon.

|
Boaz.

|
Obed.

|
Jesse.

|
David.

THE FIRST BOOK OF SAMUEL.

THIS book commences with the birth of the prophet Samuel, and carries on the history to the death of Saul, a period of about 115 years. David, the youngest of the sons of Jesse, is anointed by the prophet Samuel in the thirty-second year of Saul's reign, and from that time to the end of Saul's reign, David is the object of suspicion and hatred, and his life is sought by Saul. The history of David commences at the sixteenth chapter, and is continued to 1 Kings ii., where his death is recorded (B.C. 1015), after a reign of forty-one years.

NAMES CONTAINED IN THE FIRST BOOK OF SAMUEL.

Abiathar.	David.	I-chabod.
Abigail.	Doeg.	Jonathan.
Abinadab.	Eleazar.	Kish.
Abishai.	Eli.	Michal.
Abner.	Elkanah.	Nabal.
Achish.	Endor (witch of).	Nahash.
Agag.	Gad.	Phinehas.
Ahiah.	Goliath.	Samuel.
Ahimelech.	Hannah.	Saul.
Ahinoam.	Hophni.	

THE SECOND BOOK OF SAMUEL.

THE history recorded in this book comprises a period of about forty years, from the death of Saul and the accession of David, to his resignation of the throne to his son Solomon, which event is recorded in the first chapter of the Book of Kings. It contains the history of David's eventful life and reign, and records the divine messages of blessing, of warning and of stern rebuke sent to him through the prophet Nathan, chap. vii. 12, 16; 2 Sam. xii. 11—14; xxii., xxiii. 2, 5.

NAMES CONTAINED IN THE SECOND BOOK OF SAMUEL.

Abiathar.	David.	Phaltiel.
Abigail.	Gad.	Rechab.
Abishai.	Hadadezer.	Rizpah.
Absalom.	Hanum.	Saul.
Ahimaaz.	Hiram.	Sheba.
Ahimelech.	Hushai.	Shimei.
Ahithophel.	Ish-bosheth.	Solomon.
Amasa.	Joab.	Talmai.
Ammon.	Jonathan.	Toi.
Araunah.	Mephibosheth.	Uriah.
Asahel.	Michal.	Uzzah.
Baanah.	Nahash.	Zadok.
Barzillai.	Nathan.	Zerniah.
Bathsheba.	Obededom.	Zibah.

THE FIRST BOOK OF KINGS.

THIS book comprises a period of 126 years, from the death of David, B.C. 1015, to that of Jehoshaphat, B.C. 914, when the kingdom of Judah had prospered under the righteous

rule of Asa and his son Jehoshaphat. In this book we have the most concise sketch of the history of the two kingdoms after the separation of the ten tribes under Jeroboam, A.M. 3020. The history of the prophet Elijah is also given in this book, and closed in the second chapter of the second book. It is believed, from tradition and the most ancient records, that these historical books were compiled by Ezra from the records which were regularly kept of all public transactions, both in Jerusalem and Samaria.

NAMES CONTAINED IN THE FIRST BOOK OF KINGS.

Abiathar.	Benhadad.	Micaiah.
Abijah.	Elah.	Naboth.
Abijam.	Elijah.	Obadiah.
Abishag.	Elisha.	Omri.
Adonijah.	Hadad.	Rehoboam.
Ahab.	Hezekiah.	Sheba.
Ahaziah.	Hiel.	Shemaiah.
Ahijah.	Hiram.	Shishak.
Asa.	Jehoshaphat.	Solomon.
Azariah.	Jeroboam.	Zimri.
Baasha.	Joab.	
Benaiah.	Josiah.	

THE SECOND BOOK OF KINGS.

THIS book dates from the death of Jehoshaphat, king of Judah, to the destruction of Jerusalem and the Temple by Nebuchadnezzar, king of Babylon, in the second siege, which happened about eighteen years after the first invasion, and 130 years after the captivity of the ten tribes.

and the destruction of Samaria by Shalmanezzer, king of Assyria. It comprises a period of about 300 years, combining the histories of the two kingdoms, Judah and Israel, B.C. 890—590.

NAMES CONTAINED IN THE SECOND BOOK OF KINGS.

Ahab.	Jehoash.	Naboth.
Ahaz.	Jehoiada.	Nebuchadnezzar.
Ahaziah.	Jehoiakim.	Nebuzaradan.
Amaziah.	Jehoiakim, or	Nehushtan.
Amon.	Jeconias.	Pekah.
Athaliah.	Jehoida.	Pekahiah.
Azariah.	Jehonadab.	Rab-shakeh.
Benhadad.	Jehoram.	Rechab.
Eliakim.	Jehoshaphat.	Rezin.
Elijah.	Jehu.	Sennacherib.
Elisha.	Jeroboam II.	Shallum.
Evil-merodach.	Jezebel.	Shalmaneser.
Gedaliah.	Joash.	Shebna.
Gehazi.	Joram.	Shunammite woman.
Hazael.	Josiah.	Tiglath-pileser.
Hezekiah.	Jotham.	Urijah.
Hoshea.	Manasseh.	Uzziah.
Huldah.	Menahem.	Zachariah.
Isaiah.	Mesha.	Zedekiah.
Jehoahaz.	Naaman.	Zimri.

THE FIRST BOOK OF CHRONICLES.

THE two books of Chronicles are a supplement to the preceding books of Scripture, and were probably compiled by Ezra. The first chapter of this book gives the genealogy of Noah and the twelve tribes from Adam; and in the second chapter is given with great accuracy the genealogy of David from Judah, as given in St. Matthew's Gospel.

From David, the youngest and seventh son of Jesse, the names of the kings of Judah are given in direct succession from Solomon. By these records of the families of Israel, the people were enabled to recover the inheritance of each tribe on their return from captivity. It is also to be observed, that the inheritance given to the twelve tribes as the "promised land of Canaan," was limited to the country on the west of Jordan.

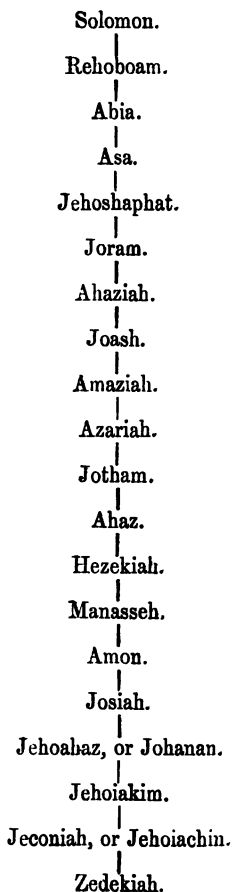
The tribe of Reuben, the first-born of Israel, settled on the shore of the Dead Sea, east of Jordan. The tribe of Gad also refused to cross over the Jordan, and took possession (Numb. xxxii.) of the conquered country of the Amorites and Og, king of Bashan, on the east of Jordan. Levi had no territorial inheritance, but each tribe appointed certain cities for their dwellings, 1 Chron. vi. 54.

It is not thought necessary to insert these names in this small work; but the student will observe the importance of these tables of genealogy, as recording the names of the descendants of Abraham, Isaac, Jacob, and David, from whom it was predicted that the Saviour of the world should be born. Passages from this book are quoted by the Apostle Paul, one of which only is here noted, Heb. i. 5: "I will be to Him a Father, and He shall be to me a Son," 1 Chron. xviii. 13; also, chap. xxii. 10.

NAMES CONTAINED IN THE FIRST BOOK OF CHRONICLES.

Abishai.	Hadarezer.	Ornan, or Araunah.
Ahithophel.	Hanum.	Solomon.
Amasai.	Hiram.	Tou, or Toi.
Asahel.	Joab.	Uzzah.
Benaiah.	Nathan.	
David.	Obededom.	

The following succession of the kings of Judah is given in the third chapter of this book :—



THE SECOND BOOK OF CHRONICLES.

THIS book is a brief history of Judah, from the accession of Solomon, B.C. 1015, to the return from captivity, B.C. 536, mentioning Israel only when connected with Judah. The first eight chapters give a detailed account of the construction of the Temple, and the dedication.

The subjects deserving particular attention in this book are: the rebellion of Israel, the contests between the two kingdoms, the preservation of Jehoash from the destruction of the house of Judah by Athaliah, the discovery of the law by Josiah, and the divine judgments upon the wicked.

NAMES CONTAINED IN THE SECOND BOOK OF CHRONICLES.

Abijah.	Hezekiah.	Maacha.
Ahab.	Huldah.	Manasseh.
Ahaz.	Jahaziel.	Micaiah, (Prophet).
Ahaziah.	Jehoahaz.	Oded, (Prophet).
Amaziah.	Jehoash.	Pekah.
Amon.	Jehoiachim.	Sennacherib.
Asa.	Jehoiada.	Sheba.
Athaliah.	Jehoiakim.	Shemaiah.
Azariah, (Prophet).	Jehoram.	Shishak.
Baasha.	Jehoshaphat.	Solomon.
Cyrus.	Jehu.	Tiglath-pileser.
Eliezer.	Jeremiah.	Uzziah.
Elijah.	Jeroboam II.	Zechariah.
Hanani.	Josiah.	Zedekiah.
Hazeal.	Jotham.	

Kings of Judah.	Kings of Israel.
Saul.	
David.	
Solomon.	
Rehoboam.	Jeroboam.
Abijam.	
Asa.	Asa.
	Baasha.
	Elah.
	Zimri.
	Omri.
Jehoshaphat.	Ahab.
	Ahaziah.
	Jehoram, or Joram.
Jehoram, or Joram.	
Ahaziah.	
Athaliah, the queen mother.	Jehu.
Joash.	Jehoahaz.
	Jehoash, or Joash.
Amaziah	
Uzziah, or (Azariah).	Jeroboam II.
	Zachariah.
	Shallum.
	Menahem.
	Pekahiah.
Jotham.	Peka.
Ahaz.	
	First captivity of Israel, by Tiglath-pileser.
	Hoshea.
	Second captivity, by Shalma- neser.
Hezekiah.	
Manasseh.	
Amon.	
<i>Josiah.</i>	Third captivity, by Esar-haddon.

Kings of Judah.

Kings of Israel.

Jehoahaz.

Jehoiakim. First captivity of
Judah.

Jeconiah.

Zedekiah.

The first captivity of Judah, by
Nebuchadnezzar, began in
the reign of Jehoiakim, and
was completed by the final
removal of Zedekiah, the tri-
butary king, and the ap-
pointment of Gedaliah as
the Chaldee governor.

EZRA.

THIS book begins with a repetition of the last two verses of the Second Book of Chronicles, and continues the Jewish history through a period of seventy-nine years, commencing from the edict of Cyrus. The first six chapters record the return of the Jews under Zerubabel, after the captivity of seventy years. During the captivity of the Jews, the prophets Jeremiah, Ezekiel, Daniel, Obadiah, Haggai, Zechariah, and (probably) Malachi prophesied both of the judgments upon the nation, and the restoration and final fulfilment of the promise to Abraham, "In thy seed shall all the nations of the earth be blessed."

Ezra was of the sacerdotal family, a descendant in a right line from Aaron, Ezra vii. 1. He succeeded Zerubabel in the government of Judæa, which was under his rule for twelve years, when, it is supposed, he assisted

Nehemiah, his successor, in carrying out all his reforms, and then returned to Babylon. The greater portion of this book is written in Chaldee. An accurate register is given in the second chapter of the number and names of the families of the two tribes, Judah and Benjamin, who returned from Babylon to Judæa, "every one to his city."

NAMES CONTAINED IN THE BOOK OF EZRA.

Artaxerxes.	Jeshua.
Asnapper (Esar-haddon).	Haggai, the Prophet.
Cyrus.	Nethinims.
Darius.	Zechariah, the Prophet.
Ezra.	Zerubbabel.

NEHEMIAH.

THE book of Nehemiah carries on the history from the time of Ezra to the restoration of the two tribes to their possessions. Nehemiah returned to Jerusalem under the decree of Artaxerxes, to assist Ezra in relieving the destitute condition of the Jews, and in rebuilding the fallen city. He rebuilds the walls in spite of the enemies from Samaria, and the Levites are re-appointed to officiate in the service of the Temple. The first Feast of Tabernacles was kept at Jerusalem after the return from the captivity, 445 B.C.

NAMES CONTAINED IN THE BOOK OF NEHEMIAH.

Artaxerxes.	Hanani.
Ezra.	Sanballat.

ESTHER.

THIS book contains the history of Esther, who, by her wisdom, and influence with Ahasuerus, delivered the Jews from the destruction plotted against them by Haman, the king's favourite. Josephus considered Ahasuerus to be Artaxerxes, as the name is always so translated in the Greek version. This history comprises a period not exceeding twenty years.

NAMES CONTAINED IN THE BOOK OF ESTHER.

Ahasuerus.	Mordecai.
Esther.	Vashti.
Haman.	

J O B.

THE patriarch Job is named by the prophet Ezekiel with Noah and Daniel, and we may therefore infer that he was a real and not a fictitious character, as supposed by some. He is also quoted by the Apostle James as an example of patience. Eliphaz the Temanite being named in Genesis xxxvi. as the great-grandson of Esau, Job must have been contemporary with Amram, the father of Moses, and a lineal descendant of Levi. And the date given as the probable one of Job is about fifty years before the birth of Moses.

NAMES CONTAINED IN THE BOOK OF JOB.

Bildad.	Job.
Elihu.	Zophar.
Eliphaz.	

THE PROPHETS.

ISAIAH.

ISAIAH is the earliest of the four great prophets, and his prophecies date from the last year of the reign of Uzziah to the fifteenth year of the reign of Hezekiah. It is supposed that he was cruelly put to death in the reign of his successor, Manasseh. The chief prophecies of Christ are contained in the vi., vii., ix., xi., xl., liii., lv., lx., and following chapters. In chap. xlv. Cyrus is especially named as the subduer of Babylon, when "the two-leaved gates of the city were opened before him." In chap. xl. the ministry of John Baptist is spoken of as "the voice of him that crieth in the wilderness."

NAMES CONTAINED IN THE BOOK OF ISAIAH.

Ahaz.	Merodach-baladan.
Cyrus.	Pekah.
Eliakim.	Rab-shakeh.
Esar-haddon.	Rezin.
Isaiah.	Sennacherib.
Joah.	Shear-jashub.
Maher-shalal-hash-baz.	Shebna.

JEREMIAH.

THE prophet Jeremiah was of the sacerdotal race, being a priest of Anathoth, a city in the tribe of Benjamin given to the sons of Aaron, situated three miles north of Jerusalem. The first twelve chapters of this *book contain the prophecies delivered during the reign*

of the good king Josiah. Those contained in the succeeding chapters, foretelling the destruction of Jerusalem and the captivity of the people, were delivered during the reigns of the three sons of Josiah, Shallum (or Jehoahaz), Jehoiakim, and Zedekiah. The siege of Jerusalem and the capture of the city are circumstantially related in the fifty-second chapter. After the destruction of Jerusalem and the murder of Gedaliah the Chaldean governor, Jeremiah was taken captive to Egypt, where he was cruelly put to death by his own people, the Jews, at Tahapanes, where he denounces their sins and rebellion against the God of their fathers, chap. xliv., B.C. 588.

NAMES CONTAINED IN THE BOOK OF JEREMIAH.

Ahikam.	Jehoiachim.
Baruch.	Nebuchadnezzar.
Cyrus.	Nebuzaradan.
Evil-merodach.	Pashur.
Hanameel.	Urijah.
Hananiah.	Zedekiah.

EZEKIEL.

EZEKIEL, the third of the great prophets, was contemporary with Jeremiah, and of the sacerdotal race. He was carried away captive to Babylon with Jehoiachin, king of Judah, and dwelt on the banks of the river Chebar in Mesopotamia. He began to prophesy in the fifth year of his captivity, and the divine revelations were continued for twenty-one years. He is supposed to have been put to death for his boldness in censuring the idolatry and wickedness of his countrymen.

DANIEL.

DANIEL was of the tribe of Judah, and of illustrious descent. He was taken captive to Babylon in the fourth year of Jehoiakim, 606 B.C., and, on account of his birth and wisdom, was selected to attend upon Nebuchadnezzar.

NAMES CONTAINED IN THE BOOK OF DANIEL.

Abednego.	Daniel.
Belshazzar.	Melzar.
Belteshazzar.	Meshach.
Cyrus.	Nebuchadnezzar.
Darius.	Shadrach.

THE TWELVE MINOR PROPHETS.

HOSEA.

HOSEA is supposed to have preceded all the prophets except Jonah, as he lived about the middle of the reign of Jeroboam II., son of Joash, king of Israel. He continued to prophesy about sixty years, during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He was, therefore, nearly contemporary with Isaiah, Amos, and Jonah.

JOEL.

JOEL lived in the reigns of Uzziah, king of Judah, and was contemporary with Hosea. The prophecy of the effusion of the Holy Spirit, in chap. ii. 8, is applied by *St. Peter* as fulfilled on the day of Pentecost, Acts ii. 17.

A M O S.

AMOS was contemporary with Hosea, and prophesied in the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel, two years before the great earthquake. He was a herdsman, and therefore borrows many images from the scenes in which he had been engaged, vii. 14. The restoration of the tabernacle of David and the nation of Israel are predicted in the closing verses of this prophet.

OBADIAH.

It is probable Obadiah flourished about the same time with Ezekiel and Jeremiah; and it is generally believed that he prophesied a few years after the destruction of Jerusalem by Nebuchadnezzar. This short prophecy concludes with the deliverance that shall arise from Mount Zion, and the restoration of Israel.

J O N A H.

THOUGH Jonah is placed fifth in the order of Minor Prophets, he is generally considered as the most ancient of all the prophets, not excepting Hosea. It is evident that he had prophesied before the reign of Jeroboam II., as "Jonah, the son of Amittai the prophet," is named 2 Kings xiv. 25, in connection with the recovery of the coast of Israel and Damascus by Jeroboam, king of Israel.

M I C A H.

THE prophecies of Micah are addressed only to the kings of Judah, and he prophesied in the reigns of Jotham,

Ahaz, and Hezekiah, and succeeded Isaiah and Hosea, Joel and Amos. He warned Israel and Judah of the approaching invasions of Shalmaneser and Sennacherib.

NAHUM.

NAHUM is believed to have prophesied after the captivity of the ten tribes by Shalmaneser. The prophecy of the fall of Nineveh and the Assyrian empire was fulfilled a little more than a century after it was delivered. The prophet Zephaniah foretold the same events.

HABAKKUK.

HABAKKUK is supposed to have been contemporary with Jeremiah, and to have prophesied in the reign of Jehoiakim. He probably lived shortly before the invasion of Judæa by Nebuchadnezzar, king of Babylon.

ZEPHANIAH.

ZEPHANIAH prophesied in the reign of Josiah, king of Judah. He foretold the destruction of Nineveh.

HAGGAI.

HAGGAI is believed to have returned from captivity with Zerubbabel. He prophesied during the reign of Darius, about fifteen years after the foundation of the Temple had been laid, Ezra v. 1.

ZECHARIAH.

ZECHARIAH was sent with Haggai to encourage Zerubbabel in the rebuilding of the Temple. The first six chapters of this book declare the future prosperity of *Judah by the returning favour of the Almighty.*

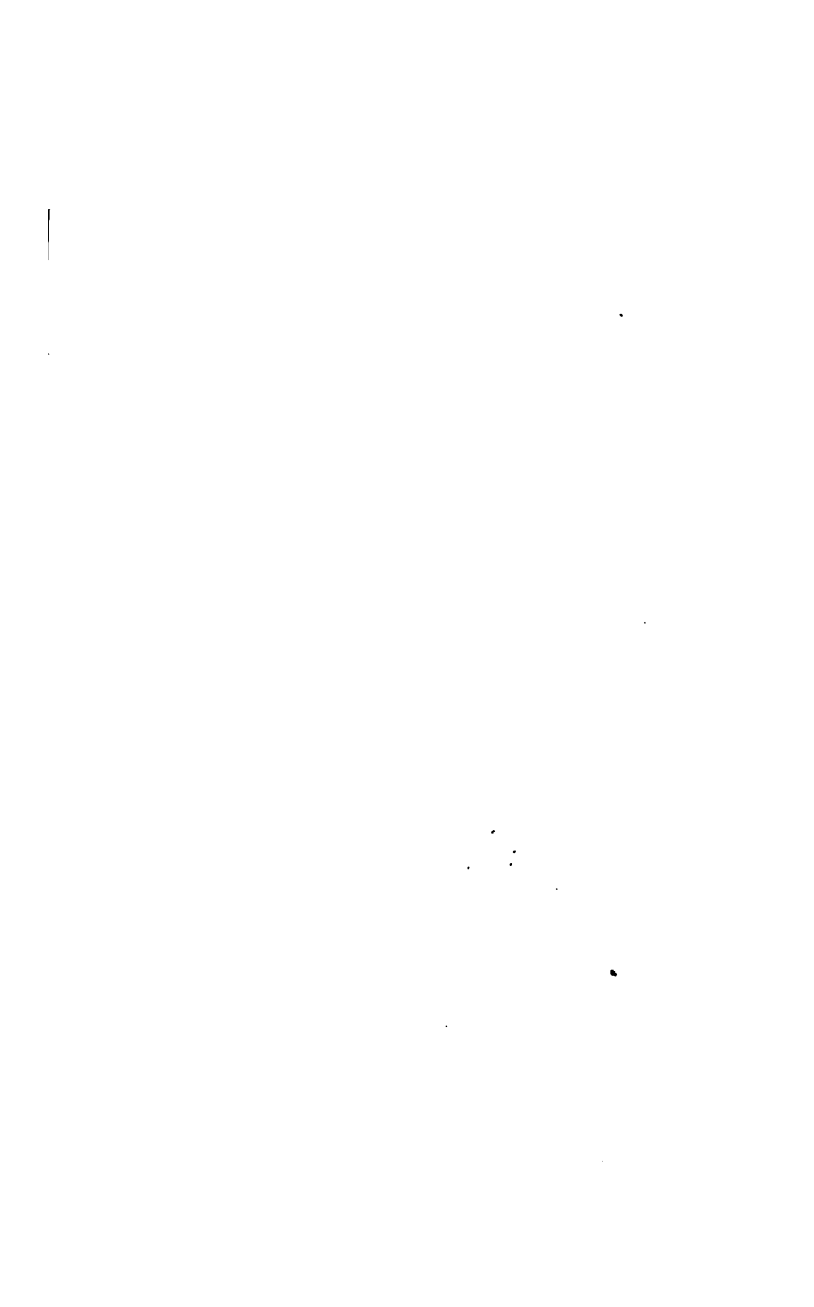
MALACHI.

MALACHI was the last of the prophets under the Old Testament dispensation. He prophesied some time after Haggai and Zechariah, for, in his time, the Temple was rebuilt, and the worship re-established by Nehemiah. The volume of the Jewish prophets closes with the promise of the advent of the Elijah, who is declared by our Saviour to be John the Baptist, Matt. xi. 14.

TABLE OF THE PROPHETS.

THE following table of the prophets, and the order and time of their prophecies, is taken from Dr. Gray's "Key to the Old Testament:"—

B.C.		Kings of Judah.	Kings of Israel.
856—784	Jonah	Joash and Jeroboam II.
810—785	Amos	Uzziah	Jeroboam II.
810—725	Hosea	Uzziah, Jothan, and Ahaz.	Jeroboam II.
810—698	Isaiah	Uzziah to Hezekiah.	Jeroboam II.
660	Joel	Manasseh.	
758—698	Micah	Ahaz, Hezekiah.	
720—698	Nahum	End of Hezekiah's reign.	
640—602	Zephaniah	Josiah.	
628—586	Jeremiah	Thirteenth year of Josiah.	
612—598	Habakkuk	Jehoiakim.	
606—534	Daniel	During all the captivity.	
588—583	Obadiah	During the taking of Jerusalem and destruction of Edom.	
595—536	Ezekiel	During the captivity.	
520—518	Haggai }	After the return from	
520—518	Zechariah }	Babylon.	
436—397	Malachi		

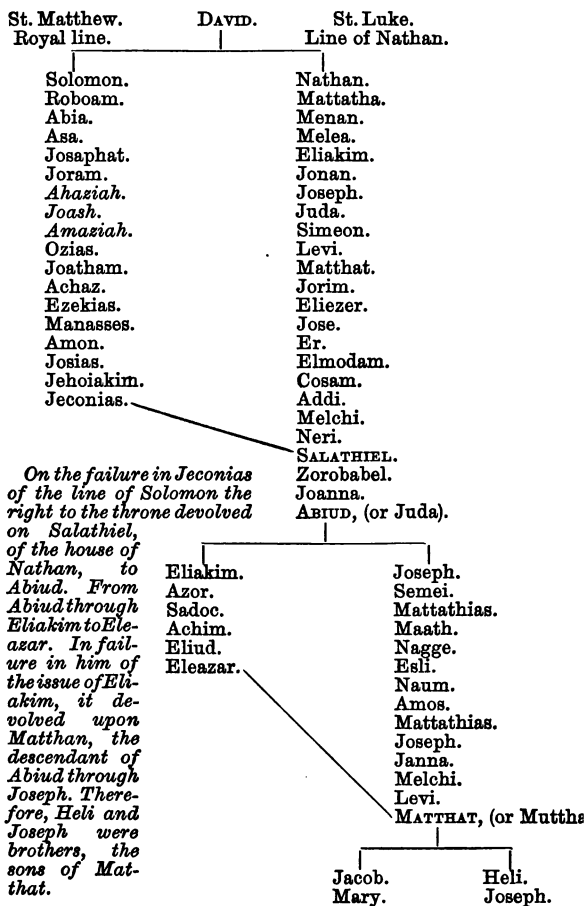


NEW TESTAMENT.



APPENDIX.

THE GENEALOGY OF CHRIST.



N.B. The three royal names in italics are omitted in the pedigree according to St. Matthew.

THE lineage of our Lord is traced through the *royal* line by St. Matthew.

From David the crown was transmitted in a regular line through Solomon to Jeconias, who died childless, as predicted by Jeremiah, xxii. 29, 30; xxxvi. 30. On the failure in him of the line of Solomon, the right to the throne devolved upon Salathiel, of the house of Nathan, son of David; and from him, through Zorobabel and Joanna, to Abiud or Juda, from whom it was transmitted through Eliakim to Eleazar; and on failure in him of the issue of Eliakim, it devolved upon Matthan or Matthat, the descendant of Abiud through Joseph. Matthan, or Matthat, being *one* person, Jacob, in Matthew, and Heli, in Luke, must have been brothers.

In the pedigree given by St. Matthew, three names are omitted, Ahaziah, Joash, and Amaziah.

It may be observed that these three kings were not buried in the royal sepulchres. All were slain in battle, or by treachery.

Ahaziah reigned only one year, and was slain by Jehu with all his sons but Joash.

Joash was slain by his servants, and was not buried in the royal sepulchre.

Amaziah was slain in a conspiracy at Lachish, and was buried "with his fathers;" but it is not said, "in the sepulchre of the kings."

This may account for the omission of the names of these three kings of Judah in the genealogy as given by St. Matthew.

APPENDIX.

NAMES CONTAINED IN THE GOSPELS AND THE ACTS.

ARRANGED IN ALPHABETICAL ORDER.

THE GOSPEL ACCORDING TO ST. MATTHEW.

MATTHEW, called also Levi, was the son of Alphæus, a native of Galilee. Although a Jew, he was a publican or tax-gatherer under the Romans; and was appointed to collect the customs due on commodities and persons who crossed the Sea of Galilee.

From this occupation he was called by the Lord, and he immediately followed Him, and from that time attended Him constantly, and was appointed one of the twelve Apostles. It is recorded (Matt. ix. 10; Luke v. 20) that Matthew received the Lord at his house, where a large company of publicans and others were assembled.

After the ascension of our Lord, Matthew continued with the other Apostles to preach the Gospel in Judæa.

It is generally believed that this was the first Gospel written; and many particulars are recorded by Matthew that are omitted by the other evangelists. He is last *mentioned*, Acts i. 13.

NAMES CONTAINED IN THE GOSPEL ACCORDING TO
ST. MATTHEW.

Alphæus.	John the Baptist.	Peter.
Andrew.	John the Apostle.	Philip.
Archelaus.	Joseph.	Pilate.
Barabbas.	Joseph of Arimathæa.	Simon Peter (Bar-
Bartholomew.	Judas Iscariot.	jona).
Caiaphas.	Lebbæus, or Thad-	Simon the Canaanite
Herod.	dæus.	(Zelotes).
Herodias.	Mary.	Simon the leper.
Jairus.	Mary Magdalene.	Thomas.
James.	Matthew (Levi).	Zebedee.

THE GOSPEL ACCORDING TO ST. MARK.

ST. MARK is probably the same as the disciple John, whose surname was Mark, mentioned Acts xii. 12, 25; Col. iv. 10. He accompanied Saul and Barnabas to Antioch, where he left them and returned to Jerusalem. He afterwards went to Cyprus with Barnabas. It is recorded by ancient writers that he joined Peter, and remained with him till the time of the martyrdom of Peter at Rome, in the reign of Nero.

NAMES CONTAINED IN THE GOSPEL ACCORDING TO ST. MARK.

Alphæus.	James.	Matthew (Levi).
Andrew.	John.	Pilate.
Barabbas.	Lebbæus (Thad-	Salome.
Bartimeus.	dæus).	Simon Peter.
Cleopas.	Levi.	Simon the leper.
Elias.	Mary.	Thaddæus.
Jairus.	Mary Magdalene.	

THE GOSPEL ACCORDING TO ST. LUKE.

LITTLE is known of Luke's history, but it is believed he was a Jew by birth, and a native of Antioch in Syria. St. Paul mentions him (Col. iv. 14) as the "beloved physician." Many important details respecting our Lord's birth, His miracles, and the events of the forty days from His resurrection to His ascension, are recorded by this evangelist that are omitted in the other Gospels.

Luke was for several years the companion of Paul, and is the supposed author of the Acts of the Apostles. He accompanied Paul to Rome, and remained with him during Paul's five years' residence in that city.

NAMES CONTAINED IN THE GOSPEL ACCORDING TO ST. LUKE.

Alphæus.	Herodias.	Matthew, called also
Andrew.	Joanna.	Levi.
Anna.	John.	Peter.
Annas.	Joseph.	Philip.
Barabbas.	Joseph of Arima-	Pontius Pilate.
Bartholomew.	thæa.	Simeon.
Bartimeus.	Lazarus.	Thomas called Didy-
Cæsar Augustus.	Lazarus, named in	mus.
Caiaphas.	the parable.	Tiberius Cæsar.
Cleopas.	Levi (Matthew).	Widow of Nain.
Cyrenius.	Lysanias.	Zacchæus.
Gabriel.	Mary and Martha.	Zacharias.
Herod.	Mary Magdalene.	Zebedee.

THE GOSPEL ACCORDING TO ST. JOHN.

JOHN was the son of Zebedee and Salome, and *younger brother* of James. He was called with James

to be one of the twelve Apostles. Peter, James, and John were the most constant attendants upon our Lord during His three years' ministry. He is called in all the gospels, "the beloved Apostle," "he whom Jesus loved;" and he appears to have been the only Apostle present at the Crucifixion. To him the Lord confided the care of His mother. After the appearance of the Lord to Mary, Peter and John hasten to the sepulchre, but "as yet they knew not the Scripture, that He must rise again from the dead," John xx. 9.

John continued to preach the gospel at Jerusalem for some time. He was imprisoned with Peter after the miracle of the healing of the lame man at the gate of the Temple, and again, after the judgment upon Ananias and Sapphira. John was afterwards sent with Peter to confer the gift of the Holy Ghost upon the Samaritans, who had been baptized by Philip.

It is recorded that John lived the latter part of his life in Asia Minor, where he planted the Churches of Smyrna, Pergamos, and Laodicea. He thus incurred the displeasure of Domitian, and was banished to Patmos, where he wrote the book of the Revelation. On the death of Domitian, and succession of Nerva, John returned to Ephesus, and died there at an advanced age in the third year of Trajan's reign, A.D. 100.

NAMES CONTAINED IN THE GOSPEL ACCORDING TO ST. JOHN.

Andrew.	John the Apostle.	Judas Iscariot (Si-
Caiaphas.	John the Baptist.	mon's son).
Cleopas.	Joseph of Arimathæa.	Lazarus.

Martha.	Nicodemus.	Pilate.
Mary.	Peter.	Thomas, called Di-
Mary Magdalene.	Philip.	dymus.
Nathanael.		

THE ACTS OF THE APOSTLES.

THIS book is generally believed to have been written by St. Luke, and we may infer, from the dedication contained in the first verse, that it was intended to be a continuation of St. Luke's Gospel. It continues the history for about thirty years after the Ascension, giving a detailed account of the mission of Peter to the Jews, and of Paul to the Gentiles, of the miraculous gifts bestowed upon them, and of their travels in Europe and Asia. It is supposed to have been written during the imprisonment of Paul at Rome, about the year 64.

NAMES CONTAINED IN THE ACTS OF THE APOSTLES.

Æneas.	Bernice.	Eutychus.
Agabus.	Caiaphas.	Felix.
Agrippa.	Candace.	Festus.
Alexander.	Claudius.	Gaius.
Ananias.	Cornelius.	Gallio.
Annas.	Crispus.	Gamaliel.
Apollos.	Demetrius.	Herod.
Aquila.	Docetæ.	John.
Aristarchus.	Dorcas.	Judas.
Augustus.	Drusilla.	Lucius.
Barnabas.	Elymas.	Lydia.
Barsabas.	Erastus.	

Manaen.	Philip.	Simeon.
Marcus or Mark.	Porcius Festus.	Sopater.
Mary.	Priscilla.	Stephen.
Matthew.	Prochorus.	Tabitha (or Dor-
Matthias.	Publius.	cas).
Nicanor.	Rhoda.	Timon.
Nicholas.	Sapphira.	Timotheus.
Niger.	Saul.	Trophimus.
Parmenas.	Sceva.	Tychicus.
Paul.	Sergius Paulus.	
Peter.	Silas.	

A SUMMARY OF THE LIFE AND TRAVELS OF THE APOSTLE PAUL.

SAUL, a Jew of Tarsus, brought up at the feet of Gamaliel,—of the tribe of Benjamin,—as touching the law, a Pharisee,—concerning zeal, persecuting the Church,—touching the righteousness of the law, blameless. Phil. iii. 5, 6.

At the stoning of Stephen, “the witnesses laid down their clothes at a young man’s feet, whose name was Saul,” Acts viii. 1.

On his way to Damascus, Saul is called by the Lord Jesus, whom he had persecuted. He is converted to the faith and baptized at Damascus by Ananias, Acts ix. 18.

He preaches there the gospel of Christ in the synagogues: but the Jews of Damascus take counsel to kill him, and the disciples assist him to escape, Acts ix. 25.

It is at this time (we must infer from Gal. i. 17) that Saul went into Arabia. Then, after three years, Saul “went up to Jerusalem to see Peter, and abode with him fifteen days,” Gal. i. 18.

After this, he returns to Tarsus, passing through Cæsarea, and remains in his own city for more than two years, until Barnabas, who had found a large company of believers at Antioch, went to Tarsus “to seek Saul,” Acts xi. 25.

Saul and Barnabas leave Tarsus for Antioch in Syria, *and remain there a whole year.*

From Antioch Saul and Barnabas are sent to take help to their brethren at Jerusalem, Acts xi. 30.

This second visit to Jerusalem was made eight years after Saul's conversion.

Saul and Barnabas return to Antioch with Mark, Acts xii. 25.

At Antioch, Saul and Barnabas, by the word of the prophets, are separated for the work whereunto the Lord had called them, Acts xiii. 2.

PAUL'S FIRST APOSTOLIC MISSION WITH BARNABAS,
A.D. 45—46.

SAUL (now called Paul) and Barnabas are sent forth from the Church at Antioch to Seleucia, where they embark for Cyprus, Acts xiii. 4.

They preach in the synagogues at Salamis and Paphos, in Cyprus. Here Sergius Paulus, the deputy, is converted, and the sorcerer Elymas is struck blind, Acts xiii. 11.

From Cyprus they sail to Perga in Pamphylia, and go from thence to Antioch in Pisidia, where Paul preaches in the synagogue, and makes many converts, Acts xiii. 48.

From Antioch they pass on to Iconium, a city of Lycaonia, about eighty miles south of Antioch; but being driven from that city by the Jews, they escape to Lystra, where the impotent man is healed, and Paul and Barnabas are worshipped as gods: the Jews of Iconium again conspire against Paul, and he is stoned and carried out of the city as dead. "Howbeit, he rose up, and came into the city," and left it the next day for Derbe, about thirty miles from Lystra.

Here Paul's first journey terminated. He returned with Barnabas to the Church at Antioch in Syria, Acts xiv. 22, 23, having visited Seleucia, Salamis and Paphos in Cyprus, Antioch, Iconium, Lystra and Derbe in Asia Minor.

PAUL'S SECOND JOURNEY, ACCOMPANIED BY SILAS, A.D. 53.

"HE went through Syria and Cilicia, confirming the Churches," Acts xv. 41, passing through Derbe and Lystra, Phrygia and Galatia. In Mysia they are directed *not* to preach the Gospel in Asia, but to go at once into Macedonia, for a vision had appeared to Paul in the night: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us," Acts xvi. 9. He therefore sailed at once from Troas for the island of Samothracia, landing next day at Neapolis, and went on to Philippi, the chief town of Macedonia. Here Lydia, a woman of Thyatira, a seller of purple, is baptized, with all her household. The damsel possessed by a spirit of divination is healed, and for this, her masters incite the Jews to seize Paul and Silas. They are put in the inner prison, and their feet made fast in the stocks; but the prison doors are burst open by the earthquake, and their bands loosed, Acts xvi. 26.

The jailer of Philippi is converted.

From Philippi the Apostles pass through Amphipolis and Apollonia, cities of Thrace, and come to Thessalonica, the principal city of Macedonia.

Here they are accused, and compelled to escape by night to Berea. After preaching in the synagogue, Paul leaves for Athens, Acts xvii. 15; and preaches in the *court of the Areopagus*, on Mars Hill, Acts xvii. 19, 22.

From Athens Paul went to Corinth, where he found Aquila and Priscilla; "and he abode with them, and wrought; for by their occupation they were tent-makers," Acts xviii. 1—3. He remains at Corinth a year and six months, and makes many converts there, Acts xviii. 8; but the Jews conspire against him, and bring him before Gallio, the deputy of Achaia.

Paul leaves Corinth with Aquila and Priscilla, and embarks for Ephesus, where he preaches in the synagogue, and then hastens on to Jerusalem to keep the Passover there, Acts xviii. 21.

He then returns at once to the Church at Antioch in Syria, having visited in this, his second Apostolic mission, all the Churches in Syria, Cilicia, Phrygia, and Galatia. From Troas he landed in Macedonia, at Neapolis, and preached at Philippi, Thessalonica, Berea, Athens, Corinth; and returned to Jerusalem by Ephesus and Cæsarea.

PAUL'S THIRD JOURNEY, A.D. 56.

PAUL returns to Galatia and Phrygia, "strengthening all the d'sciples," Acts xviii. 23.

At Ephesus the Holy Spirit is given to the believers, as on the day of Pentecost.

Paul remains two years at Ephesus, Acts xix. 10.

The Jews, led by Demetrius the silversmith, (Acts xix. 24) conspire against Paul, and prevent his embarking for Syria; he, therefore, returns by Macedonia, passing through Philippi to Troas, Acts xx. 5, where Eutychus is restored to life, ver. 10.

From Troas he sails to Mitylene, Chios, Samos; and lands at Miletus, a town of Lydia, not far from Ephesus.

At Miletus Paul assembles the elders of Ephesus, and solemnly takes leave of the brethren in Asia, knowing that "bonds awaited him at Jerusalem," Acts xx. 23.

He sails for Tyre, passing the islands of Coos and Rhodes, and remains seven days at Tyre. From thence he goes to Ptolemais and Cæsarea, where he remained many days with Philip the evangelist.

Again Agabus the prophet warns him that the Jews at Jerusalem would bind him and deliver him into the hands of the Gentiles; but Paul replies, "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus," Acts xxi. 13.

At Jerusalem, Paul is directed by James and the elders to keep the Jewish vows in order to avoid giving offence to the Jews; but when they see him in the Temple, they seize him and seek to kill him. The chief captain, Claudius Lysias, with an escort of soldiers, rescues Paul, and sets him free.

He then preaches before the council of Pharisees and Sadducees for the last time. To save his life, Claudius Lysias sends him to Cæsarea, to Felix the governor, who, trembling at the appeal of Paul, would have set him free; but, by the order of Festus, Paul is kept at Cæsarea two years. He is then called before Festus, and appeals to be heard by Cæsar.

King Agrippa being then at Cæsarea, Paul makes his noble appeal to him, Acts xxvi.

Paul is sent to Rome under a centurion named Julius.

A storm drives the ship on the island of Melita.

The ship is broken with the violence of the storm, but the lives of all on board are saved, Acts xxvii. 44.

Paul and the prisoners, under the guard of the centurion,

remain three months on the island, until a ship from Alexandria takes them to Puteoli, where they remain for seven days with the brethren, and then proceed to Rome.

Paul remains at Rome two years, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding," Acts xxviii. 31.

ST. PETER'S MINISTRY.

PETER'S ministry commences on the day of Pentecost, when three thousand souls were added to the disciples of Christ, Acts ii. 41.

The miracle of the healing of the lame man at the gate of the Temple brings together a large multitude, to whom Peter preaches the Gospel, and five thousand are added to the believers; but the rulers and chief priests put the Apostles Peter and John in prison.

They are afterwards dismissed, and commanded not to preach again in the name of Jesus.

At this time the Apostles and brethren gave up their possessions, and had all things in common.

The death of Ananias and his wife Sapphira causes great "fear to come upon all the Church," Acts v. 11.

Many miracles are wrought by Peter and John; but the Jews and Sadducees conspire against them, and they are thrown into prison.

The angel of the Lord opens the prison doors, and Peter and John again taught in the Temple, Acts v. 19. They are brought before the council, but by the advice of Gamaliel they are dismissed.

Peter then went to Lydda, where he healed the sick man Æneas, who had kept his bed eight years with the palsy.

"And all that dwelt in Lydda and Saron saw him, and turned to the Lord," Acts ix. 35.

From Lydda he went to Joppa, where he raised Dorcas *from death*, Acts ix. 41.

Whilst at Joppa, Cornelius, the centurion at Cæsarea, sends to Peter to declare unto him the Gospel. At the same time Peter at Joppa had been instructed by a vision to preach the Gospel to the Gentiles.

He therefore returns with the messengers to Cæsarea, where Cornelius had assembled a large company, and he and all present receive the Holy Ghost, and are baptized.

About this time James is put to death by Herod, and Peter is thrown again into prison. The brethren make intercession for his release, an angel opens his prison door, and Peter returns to the house of Mary, where the disciples were assembled.

At the council Peter delivers his judgment concerning circumcision ; and this is the last notice we have of his ministry.

JEWISH FESTIVALS.

THE five Annual Festivals instituted by Moses were:—

I. The Passover, or Feast of Unleavened Bread.

II. Pentecost, or Feast of Weeks.

III. The Feast of Tabernacles.

At these three feasts the twelve tribes were subsequently required to assemble annually at Jerusalem.

IV. The Feast of Trumpets.

V. The Feast or Fast of Expiation, or Day of Atonement.

I. The Passover, or Feast of Unleavened Bread, was instituted on the night of the exodus from Egypt, the fourteenth day of the month Abib.

At midnight, whilst the Israelites partook of the Paschal lamb, a cry arose in the dwellings of the Egyptians. Their first-born were smitten with death. Pharaoh rose up that night, and called for Moses and Aaron, saying, "Get you forth from among my people; go, serve the Lord, as ye have said," Exod. xii. 31.

This feast was not kept during the wanderings of the Israelites in the wilderness, but on their entering the land of promise, on the fourteenth day of Abib, the Passover was celebrated by Joshua at Gilgal, Josh. v. 10.

The Paschal lamb was slain ever afterwards on that day, and eaten at night with unleavened bread and bitter herbs by the Israelites, having their loins girded, sandals *on their feet*, and staff in hand, to commemorate the

Lord's Passover, when He smote the Egyptians and passed over Israel on the night of their exodus, and for seven days no leaven was to be found in their dwellings, Exod. xii. 11, 19.

II. The Feast of Pentecost, or of First-fruits; called also, the Feast of Weeks, because it was kept seven weeks, or a week of weeks after the first day of unleavened bread. This was the harvest festival, when the Jews presented the first-fruits of their wheat in two loaves. It was called Pentecost, because celebrated on the fiftieth day from the first day of the Passover.

It was observed for seven days, to commemorate the giving of the Law on Sinai.

III. The Feast of Tabernacles was observed at the ingathering of the whole harvest. For eight days the people assembled in tents covered with branches, to commemorate the dwelling of the Israelites in the wilderness.

IV. The Feast of Trumpets was celebrated the beginning of the *civil* year, as the Passover commenced the *sacred* year. It was observed on the first and second days of the month Tizri, when the people were assembled for a holy convocation; all servile work ceased, and trumpets were continually blown.

V. The Festival or Fast of Expiation, or Day of Atonement, was celebrated on the tenth day of Tizri, seven days after the Feast of Trumpets.

This was the most solemn of all the Jewish festivals, being the only day of the year when the High Priest was permitted to enter the Sanctuary, after solemn rites of purification. He entered the Holy of Holies bearing the sacred censer of burning incense.

At the door of the Tabernacle two goats were brought;

the one was offered in sacrifice as a sin-offering, or other the priest laid his hands, and after confessing sin, the animal was sent forth into the wilderness the scapegoat, bearing away the remembrance of nation's guilt.

Besides these annual feasts, certain years were observed by the nation:—

I. The Sabbatical, or every seventh year, during which the earth was to lie fallow, and all slaves and debtors were released.

II. The Jubilee, or more solemn sabbatical year, held every fiftieth year, or seventh sabbatical year.

The land was to be uncultivated, all debts were cancelled, all lands that had been sold were to revert to original owners, and all slaves and captives were set free.

The observance of every seventh day was a command issued from Sinai, "Remember that thou keep holy Sabbath day," in remembrance of the Creator's accomplished work; and so important was this constant recognition of man's duty and relationship to God, that it formed one of the Ten Commandments written on tablets of stone on the sacred mountain of Sinai.

JOURNEY OF THE ISRAELITES

THROUGH THE DESERT, TO THE BORDER OF THE PROMISED LAND.

*The Names of their Encampments are given in
Numbers xxiii.*

ON the night that the first-born of Egypt were smitten with death, Pharaoh drove the Israelites from the land of their captivity, where, since the days of Joseph, they had been kept in bondage for two hundred and fifteen years^a.

During that time the people had dwelt in the land of Goshen, under the stern rule of the Egyptian kings. When they left Egypt their number amounted to six hundred thousand men.

Under the direction of Moses and Aaron they marched from Rameses to Succoth, and, guided by the pillar of the cloud by day and the pillar of fire by night, they crossed the desert of Etham and encamped on the shore of the Red Sea, at Pihahiroth, Exod. xiii. 20; xiv. 2.

Here the waters of the sea were divided for their passage, and the hosts of Pharaoh were swept away, Exod. xiv. 27.

The Israelites then entered the desert of Shur on the

^a In Exod. xii. 40, it is stated that the sojourning of the children of Israel in Egypt was 430 years; but this date includes the first sojourn of Abraham and Isaac in the country 215 years before Jacob and his sons settled in Egypt. The departure of the Israelites took place exactly 215 years afterwards, making together 430 years.

eastern shore of the Red Sea, where the bitter water at Marah caused the people to murmur, *Exod.* xv. 22.

By a certain plant shewn to Moses the water was sweetened, and made fit for use, *Exod.* xv. 22.

They continued their course to the south, and at Elim they encamped amongst palm-trees and wells of water.

From Elim they traversed the desert of Sin, and here a daily provision of manna was sent from heaven, that fell like dew upon the earth, *Exod.* xvi. 1—4.

At Rephidim in Horeb the water failed, but, by striking the rock, Moses obtained an abundant supply, *Exod.* xvii. 1.

Here the assembled army of Amalekites attacked them, and, whilst the battle raged, Moses, attended by Aaron and Hur, offered prayer with uplifted hands on the hill, and the Israelites, led by Joshua, put their enemies to flight, *Exod.* xvii. 10, 13.

In the third month, the Israelites encamped at the foot of Mount Sinai, from whence the Ten Commandments were given to Moses on two tables of stone, *Exod.* xx.

A cloud rested on the holy mount, and when Moses was again called up to receive directions for the construction of the Tabernacle, he was hidden by the cloud from the sight of the people for forty days and nights.

Complaining of his absence and the loss of their leader, the people set up the golden calf to represent the Deity.

In wrath Moses returned to the camp, casting to the ground and breaking up the two tables of stone, *Exod.* xxxii. 19.

The Tabernacle that had been commenced was removed from the camp, and 3,000 were slain by the sword, *Exod.* xxxiii. 7.

At the intercession of Moses the two tables were renewed, and the work of the Tabernacle was continued, **Exod. xxxiv.**

The Israelites remained nearly a year at the foot of Mount Sinai. They then marched northward in a direct line towards Canaan, the pillar of the cloud guiding them by day, and the pillar of fire by night. Each tribe marched under its own standard and captain.

Crossing the desert country of Paran between Sinai and Kadesh, they were sustained by the daily supply of manna; but at Taberah, only three days' journey from Sinai, the people murmured for other food, and quails were sent to them for provision. The leaders of this revolt were destroyed by fire.

To carry on the government of the people, Moses appointed seventy elders. They continued their march through the desert of Paran, and at length reached the southern frontier of the promised land a year and five months after their deliverance from Egypt.

They encamped at Kadesh-barnea; and from thence Moses sent out the twelve spies to examine the country. They returned with the grapes and fruits of Eshcol, as a proof of the fertility of the land, but brought such reports of the gigantic stature and strength of the inhabitants, that the people refused to go forward.

Caleb and Joshua believed in the divine promises, and declared the conquest to be easy. Then followed the awful sentence that all the Hebrews, except Joshua and Caleb, should die in the desert.

They were repulsed by the inhabitants in every attempt to conquer the land, and their wanderings in the desert

of Zin around Mount Hor continued for thirty-years, Numb. xx. 1.

Here the death of Aaron took place, and Moses lived him only a few months.

Joshua was then appointed to take his place; three days afterwards he and the tribes of Israel crossed the Jordan.

CONQUEST OF CANAAN,

BY JOSHUA, B.C. 1451.

WHEN the Israelites reached the south-eastern border of the land of Canaan, the country was in the possession of seven principal nations: the Amorites, Canaanites, Girgashites, Hittites, Hivites, Jebusites, and Perizzites, Josh. xii. 9, 24.

After the death of Moses, Joshua was appointed to take the command of the Israelites, Josh. i. 2.

The country east of the Jordan having been conquered, Joshua led his army to the eastern bank of the river, and encamped at Shittim, Josh. ii. 1.

From Shittim he sent forth two men as spies to Jericho; and these (being concealed by Rahab on their entrance) obtain information during the three days they were in the mountain above Jericho, and return to the camp, Josh. ii. 15.

Joshua immediately set forward, preceded by the priests bearing the ark; and as they reached the bank of the river, the waters were parted, as in the passage of the Red Sea, and the whole army crossed on dry land, and encamped at Gilgal, opposite Jericho. Here the Passover, that had not been kept for thirty-eight years, was celebrated with great solemnity on the fourteenth day of the month Abib, when they entered the land of promise.

On the following day the manna that had fed them in the wilderness ceased, Josh. v. 12.

The king of Jericho, and all his mighty men of valour, were closely shut up within the walls of the city; but they held it only six days.

According to the divine directions, seven priests bearing the ark preceded the army, and marched round the city walls with sounding trumpets. On the seventh day the walls were compassed seven times, and fell before the priests; and the multitude marched in, destroying all the inhabitants, saving only Rahab and her family. The city was burnt with fire, and, according to the curse pronounced upon it, was not rebuilt till the reign of Ahab, king of Israel.

The sin of Achan, in concealing the spoil he had taken at Jericho, caused the Israelites to be repulsed at Ai.

The town was afterwards taken by stratagem, Josh. viii. 19.

The Gibeonites, alarmed at the approach of Joshua, make a league with him, and consent to become bondmen to the Israelites. For thus yielding to the enemy, five kings of the southern provinces combined to attack the Gibeonites. They are defeated at Gibeon with great loss by Joshua, at whose word the sun and moon were arrested in their courses, and the light of day prolonged until their enemies were routed.

In the north, Jabin, king of Hazor, in alliance with the other kings of the country, assembled their armies at Merom, north of the sea of Galilee; but Joshua advanced with rapid marches, and the hosts "that were as the sand of the sea for multitude," fled before the army of Israel, Josh. xi. 8.

Thus Joshua took possession of the whole land; but *a desultory war* was carried on for seven years afterwards.

The Tabernacle was now removed from Gilgal to Shiloh, a city of Ephraim, about twenty-seven miles from Jerusalem; and the country was divided into twelve parts, Ephraim and Manasseh taking the inheritance of Joseph and Levi.

Forty-eight cities were appointed to the Levites, who had no other territory assigned to them.

The rich country of Bashan was allotted to Reuben, Gad, and the half of Manasseh.

To Joshua was given a large tract of land near Mount Ephraim, and Caleb took a tract of land at Hebron, where Abraham made his first encampment at Mamre.

At the close of his career, Joshua wrote the covenant in the Book of the Law.

He died shortly afterwards, and was buried in his inheritance on Mount Ephraim, Josh. xxiv. 32.



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CONTENTS.

	PAGE
New Books	3
Scripture Commentaries	5
Ecclesiastical History	7
The Prayer-book	9
Doctrinal Theology	10
Parish Work	11
Devotional Works	12
Oxford Editions of Devotional Works	14
Biographies	15
Church Poetry	16
Sermons	18
Historical Tales	20
Architecture and Archæology	21, 23
Architectural Topography	22
Archæology	24
Oxford Pocket Classics	25—29
Educational Works	30, 31
Daily Services	32

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